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NICHOLS' HEALTH MANUAL:
BEING ALSO
A MEMORIAL OF
THE LIFE AND WORK
OF
MRS. MARY S. GOVE NICHOLS.

BY T. L. NICHOLS, M.D.,
AUTHOR OF "FORTY YEARS OF AMERICAN LIFE;" "ESOTERIC
ANTHROPOLOGY;" "HUMAN PHYSIOLOGY THE BASIS
OF SANITARY AND SOCIAL SCIENCE;"
"THE DIET CURE," ETC.

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PREFACE.

THE peculiar character, objects, and method of this work require for it a few words of explanation. It is intended to be a Manual or Hand-Book of Health, and also a memorial of a woman who devoted her life to sanitary reformation, and especially the health of women. For fifty years, almost to the day of her death, she studied, taught, lectured, wrote, laboured as a teacher of the laws of health. Her last wish was that I should complete and publish this Manual, which is also a record of her heroic life, and most useful work for women, and thereby for humanity.

I have done this work, so sacred to me, as well as I could—combining its two elements, and making the best selection and use of her lectures and writings on health, disease, and cure—her “Lectures to Women” on anatomy, physiology, and medicine, in America, published by Messrs. Harper, Brothers, “Experience in Water-Cure,” revised and published in England as “A Woman’s Work in Water-Cure and Sanitary Education,” and her contributions to the “Herald of Health.”

I have known no better life. I have seen no better work. I have tried to give as much of this Life and

Work as possible in this volume, and to make it what she wished it to be, a Hand-Book of Health for all—specially for women—that there may be better children, and thereby a happier human race.

It may be read consecutively as a biography and study of life and health—but for ready reference to any subject I have added a copious Index.

The portrait of Mrs. Nichols is engraved from a life-size crayon drawing by her daughter, Mrs. Letchworth. The final engraving is from a photograph of her monument in Kensal Green Cemetery.

THOMAS LOW NICHOLS.

32 FOPSTONE ROAD, EARL'S COURT,
LONDON, S.W.

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A MEMORIAL

OF THE

LIFE AND WORK OF MARY S. G. NICHOLS.

CHAPTER I.

CHILD LIFE IN NEW ENGLAND.

IF it be true that "the boy is father to the man," it must be equally true that the girl is mother to the woman. However this may be, I think there may be interest and instruction in the following record which I have found among the papers of my late wife, entitled—"REMINISCENCES OF THE FIRST TEN YEARS OF MY LIFE, BEGINNING WITH MY BIRTH IN 1810."

I have never been much interested in what great or little people did in their baby-hood, and yet our friends and relations are interested in our first, as they are in our last words.

When I was two years old (1812), I remember that the United States of North America declared War against Great Britain. My father was an ardent patriot, and among his friends he raised a company, of which he was orderly sergeant, refusing to be a captain till he had seen service. He had taught me at the age of two years to have "a fit horror" of Tories, as all were called who preferred the established monarchy to the republic in the United States.

From my earliest remembrance, and I remember many things well that occurred when I was two years old, I had an idea of a king much like the present popular idea of

Nero. I think this prejudice lingered with me till I came to live in England, and saw the practical working of a limited monarchy—and how little it may really differ from a republic.

My father was an able man, but he was a strong partizan. Being a democrat, he recognized no merit in the opposite party, though for some members of it he had the highest regard. Our family physician was a "British Tory." Dr. Gove had come to "the States" when young, but he never liked our republican form of government, and though he and my father were friends, and my sister married a son of the Doctor, yet politics were always a bone of contention.

I had a brother twenty months older than I was, but he learned to talk later than I did. As soon as he had words enough, he was taught to go to Doctor Gove, and say, with a villainous face,—“Dr. G. *tink*—he tink of a king.”

When I was two years old, I was sent to a school kept by an ancient Scottish maiden lady. My father being the son of a Scottish Highlander, we were very proud of our lineage.

I well remember, at this early age, being taken to school by my father, who was going to join his regiment in the near-by town of Concord, then State Capital. This was in the year 1812. I remember walking by my father and holding his hand, and that he carried me over pools of water, it having rained the night before. When we came to the school-house, he lifted me up to kiss me good-bye. I said,—“Daddy, when you have killed all the Tories, you will come back;” and he said,—“Yes, my little maid.” Three years after, when he returned, I had quite forgotten him, and was much embarrassed when a tall handsome gentleman, with a bosom full of ruffles, met me and insisted that I was his little maid.

The town where I was born was near the centre of New Hampshire. On the river, near my father's house, was a clothing mill, a carding machine, a grist mill, and a saw mill. The clothing mill dressed the woollen cloth, spun and

woven by the women at home—the carding machine carded the wool for this cloth. The grist mill ground corn and grain for us, and the saw mill gave us planks and boards. The new era of cotton and woollen mills was near, but in the first ten years of my life, from 1810 to 1820, we had only the ameliorations of our labour in making our garments, brought by carding machines, and mills for dyeing and dressing the cloth our women spun and wove.

The manners of our people were very primitive. The religion that had been established by law was Calvinistic Congregational, then and there termed “orthodox.” The minister was settled during the pleasure of his people, which generally was that he should preach to them during his life-time. A small farm was given him by the town—a substantial parsonage built, and most ministers had sufficient knowledge of farming to make their land yield at least a partial support to their families—farm labour being easily obtained, and sometimes performed by young men who wished to study for the ministry. The minister of our village was also physician and schoolmaster. I was his pupil when six years old, and the tall, grave man was very awful to me.

In the large ugly “Meeting-House,” a pew in the corner of the gallery was set apart for the free negroes who never presumed to mingle with the congregation.

Calvinistic Puritanism being the State religion, of course the Episcopal Anglican Churchmen, as well as other sects, were considered dissenters.

Our school-house was a square, unpainted building, as unattractive as the “Meeting-House,” and placed on a bare, almost inaccessible hill. Our minister, physician, and schoolmaster was very learned and very aristocratic. He wore knee-breeches, black silk stockings, and splendid shoe buckles. Unlike Dr. Gove, he was a Republican. Later in life, I think after he was sixty, he was elected Governor of the State, and, having been left a widower, he married one of his pupils, a pretty girl of eighteen years. All this occurred before I was ten years old. Newly married men

were elected hog reeves at the annual town meeting. The minister, physician, schoolmaster, and governor, was not spared this joke, but was gravely elected "Hog Reeve" by the unanimous vote of his fellow-townsmen. His duty was to impound all mischievous swine.

In our town of three thousand inhabitants, there were three physicians. Before I was ten years old, there was added a herbalist doctor—a Thompsonian—who gave his patients steam baths, lobelia emetics, and a decoction of capsicum, and inveighed against blood-letting. This man made many cures, but the higher classes remained "orthodox" in religion and medicine, calomel and bleeding. Predestination to hell or heaven, long Sunday services in unventilated meeting-houses held their ground with the people, and why should they not, when ministers and doctors were men of learning, property and position? Surely such men must know the truth of dogmas, the properties of drugs; and the duty of patients and parishioners was to swallow alike the doctrines and drugs prescribed. If a patient died after bold blood-letting, the decision was that he was not bled enough, or soon enough. Calomel was given till men's bones rotted while they were alive, and sound teeth fell out, not waiting for decay. When our Governor left us, we sustained the triple loss of physician, minister, and schoolmaster, and it took three young men to fill his place. Our schools were taught three months in winter by our best and most learned men. We had a lady teacher for three months in summer, as only young lads attended with the girls. In the spring and autumn we had a "private school." Such persons as wished their children to have more than the legal six months' schooling, subscribed to pay the master or mistress to continue to teach after the regular term was over.

My father was a zealous advocate of education, and always headed the subscription for the private school. The idea of *compulsory* education would have been impossible to our people in those days. A white person of common sense, who could not read, write and cipher, might have been

looked for in vain through the length and breadth of New England, a much larger area than Old England. Poverty was unknown, except as arising from vicious habits, or bereavement. I remember a widow who was helped by neighbours and friends till her boys were old enough to work for her. Poor-law relief would have been considered a cruel disgrace.

There were drunken men, who were repudiated by their families, and who wandered about, getting cider and cold victuals at farm houses. I remember three of these tramps, "travellers" we called them, all belonging to good families, who had themselves been superior men. There were also two men who had been in the State prison, one for theft, and the other for counterfeiting. The counterfeiter was a man of learning and ability, and had a most respectable family. The thief was a kleptomaniac, who was not cured by his four years of penal servitude. My father utilised this man's acquisitiveness, by making a bargain with him not to steal from us, paying him "black mail." He gave the thief five dollars, (a sovereign), and took his word that he would not take the smallest thing of ours. He kept his promise faithfully; while other people lost sheep and farming tools, and had their ash-bins cleaned of ashes, specially the white oak, which was much prized for soapmaking, our belongings were left in peace.

Every person in our town did some kind of serviceable work, except the drunkard and the counterfeiter. Even the thief worked on his father's farm, and he and the counterfeiter wrought in State prison, the first four, the other seven years.

No : this is too sweeping. Here is the exception that is said to prove the rule.

There was one young man, very rich, as we counted riches, very fine looking, who was, what was termed very "smart," or, as the English say, very clever. He drove fast horses, played cards for money, drank spirits to intoxication, and frequented shooting-matches, where the prizes were ducks, turkeys, geese, and, on rare occasions, a fowling piece. He

was idle, disrespected, jolly, but unhappy. I remember how we were all shocked one morning by hearing that this young man had hanged himself with the halter of his favourite horse. He was found quite dead, hanging in the stable. Some said, "What a dreadful end!" others thought the end was not in the hanging; and others, whose minds did not stray beyond the present and actual, remarked, "Wal, he was of no use." I do not remember any one who followed his example, either in idleness or suicide.

The first question asked respecting a stranger in our community was, "What does he do?" the next, "What is he worth?"—which in America means property. Our number of holidays was much restricted. We had just emerged from a generation whose life had been wholly of pinching economy, and the hardest work that men and women were able to do. The idea of more than two holidays in the year had not dawned upon us. We burned powder and had orations on the Fourth of July; boys had their faces scorched, and sometimes their fingers blown off, on this patriotic festival. There was Thanksgiving Day, appointed by the Governor of each State. It was a "movable feast," and different days were appointed in different States. It took the same place that Christmas has in the mother country. Being in autumn, children came home to Thanksgiving, and friends and relations gathered. It was, in fact, the one home holiday of the year. There was always a Thanksgiving sermon, but the custom in which all agreed was, to pile all the tables with luxurious food. Turkeys, fowls and quadrupeds had been fattened everywhere for "Thanksgiving;" mince pies and hosts of other pies, pound cakes and hosts of other cakes, had been made. Thanksgiving seemed the centre round which everything pleasant in life revolved—the reunion of friends and relatives, the reconciliation of enemies, the one cheerful day that made no extra noise, and did not smell of gunpowder. For all practical purposes Thanksgiving-day was the Puritan Christmas, though most of us hardly knew Christmas by name.

Poor people with us were rare, but sick folk were

plentiful, and the skilful and kindly nurse was welcome everywhere. There were no rich people, and very few poor people, but bad health and premature deaths were abundant—the universal bleeding of the sick, the almost universal use of calomel and other violent drugs, the large use of pork and other salted meats in our long winters, the free use of ardent spirits, while the closing of dwellings, school-houses and meeting-places to keep out the cold, kept in the bad air. The spring had its fevers, the summer its dysentery, the winter its rheumatism and jaundice, its typhus, etc., and the doctors had full employment and abundant respect and confidence. The mass of the people revered their doctors and ministers, but there were some heretics in those days.

My father was a Freethinker, and read Volney, Voltaire, Thomas Paine, and the like. There is now a plentiful crop of dissent from the orthodoxy of those days. Unitarians and New School Congregationalists occupy the ancient meeting-houses, or have built new ones. Fervent Methodists have broken the stately formality of the old worship all to pieces. Freewill has vanquished Fate with many. Calvinism has collapsed.

In my childhood there were strict Sunday laws in New England. No one might ride or walk except a prescribed distance—as far as the farthest worshipper lived from church. No one might do any work, except what was considered a work of necessity or mercy.

My father was an active politician, but he would take no office except that of the headship of the School Board. He selected the best teachers and kept our schools going ten months in the year. The teacher had his wages and his board. In respect to the latter he was “bid off” at a sort of auction, each householder in the district naming the lowest price for which he would lodge and board the school-master, or mistress. My father’s price was fifty cents (two shillings) a week, and thus he secured the coveted prize.

Married men had taught the school for two terms when I was five and six years old. The minister was one of

these, the other was a retired officer of the army. They came every morning with their own horse and sleigh. The horse was stabled in the sheds belonging to the meeting-house. The master brought his children if he had any, and sometimes a hired girl, or young man. No one ever used the word servant in connection with these. They were "helps," or "hired helps." A young man destined to be our physician taught our school for four winters in succession, and he always boarded at my father's, and had his chair, and a part of our study table in the great kitchen or living room, which never seemed too full, though there might be a half-dozen kinds of industry going on at the same time. Four spinning wheels, one for cotton, one for linen, another for tow, and a fourth for wool, might be seen, with a girl busily spinning at each.

The great table groaned under loads of food three times a-day, and at 9 o'clock p.m. every one had cider, apples, bread and cheese, or something substantial for a last meal. The light of this large room was the pine knots kindled into a blaze, in the great fire-place.

But the progress we prized destroyed our pleasant home. The falls on the river, my father's fishing-ground, were taken for cotton-mills, and he longed for a place that would give him his favourite sports. He found it in the newer State of Vermont, and we removed to this wilder region.

The people, whose homely life I have tried to describe, prided themselves in not being superstitious. They were Puritan Protestants, and had got so far from Primitive Christianity that I did not know at what time of the year Christmas came until I was thirty years old. The more intelligent did not believe in witches; but the lower stratum still had a lingering faith in fortune-telling, witchcraft, and some even in ghosts.

The first winter-school after I was five years old was the occasion of a great success for me. I was very shy, never raising my eyes to look into the eyes of any one; but I could spell with the first class and the oldest scholars. So,

on my first day at the winter-school I timidly took my place at the foot of the first class.

The teacher gave out a word to the head of the class; if mis-spelt, it passed to the next, and so on till some one, by good luck, or good scholarship, spelt it rightly, and went above all who had missed it. I soon got to the head of the class—a proud distinction, as some of the pupils were twenty years old. Some one lifted me on a chair, where I stood, feeling that I would like to hide my small self in my very small shoes. I saw, or rather felt, that the teacher and scholars were pleased, but no remark was made.

When there was a "Spelling Bee," I was elected captain. For years I kept that enviable office. I am sure that ambition in a child is never more at a white-heat than in the Spelling Bee. I remember praise that so elevated me, that I hardly knew whether I trod on earth or air; but my sisters and my mates were often envious and unkind. No one of my family but my father was pleased with my studious habits, and he never gave me a word of commendation. My sisters learned music and dancing, and went to balls and musical parties; I could neither sing nor dance. I learned every kind of work that I was strong enough to do, and everything else that came in my way. The great wrong done me was, that I had too little of outdoors. My mother disapproved of play for children or grown people. She had been reared in a stern school—the subduing of a new country where all had to work.

The only rich man in our town was an elderly Englishman, to whom I one day made my "courtesy," or "manners," as all children were taught to do. Mr. Smith stopped and spoke to me, raising his hat to the prospective woman. He said, "I hear, my little lady, that you love books. What are you reading?" I replied that a neighbour had lent me Plutarch's "Lives," and I had read them more than once.

"That is brave," said he, "but I have story-books. Would not you like to read them?"

"But Plutarch is full of stories," I ventured to say.

"Do you like money?" he said.

Now Americans would not offer money to their equals; but they sometimes gave pennies to children, and those who were careful to "make their manners," were often encouraged by presents of pennies.

This was the first time Mr. Smith had spoken to me, but I felt quite at home with him. He filled my hand with money, and lent me many books.

During the first ten years of my life, I am sure I never heard the words "Christmas," "quarter-day," or "rent." Every one lived in his own house, larger or smaller, and cultivated his own acres. The more useful any one was, the more he or she was esteemed.

Our staple foods were brown bread, made of a mixture of maize and rye, haricoot beans, baked with a piece of bacon; and the crown of all good things for us children was the Indian-meal pudding. It was made of maize meal, stirred into boiling milk. When it was cool, eggs, cream, and treacle were added, and when it was baked twenty-four hours in a brown earthen pan, with or without the addition of fruit—such as raisins, or sliced sweet apples—it was the most delicious of puddings.

I remember a lady who always had a frightful headache, which began Sunday p.m., and lasted two or three days. When she had suffered this for a long time, a vegetarian friend asked her to make her Sunday dinner, leaving out pork and beans. She did so, and never had the sick headache again, unless she was seduced into eating pork and beans. Salted and smoked meats were largely eaten in winter, and the health of the people suffered much from their liberal use of such food.

How conscientiously people worked in those days! The habit of unceasing labour was formed when the hard earth yielded grudgingly, when all comforts had to be created by skill and industry; the habit of life, that no one escaped without dire reprobation, was incessant work, when awake and not eating. Next to constant work, an ever watchful economy was inculcated. To waste a kernel of corn, or to leave the porridge pot without careful scraping, were crimes

in our primitive society. We had only just emerged from the often severe want of first settlers. I remember being told how old Mr. Wheeler, an octogenarian gentleman, was taken prisoner when a young man, with three others, by the Indians. They all escaped, but nearly perished with hunger in the woods. When they were sinking from famished weakness, they found a small bit of an ear of maize, which being divided, gave seven kernels to each. Mr. Wheeler used to say,—“I can never describe how refreshed and strengthened I felt when I had chewed and sucked those seven grains of corn.” How could any one waste corn after hearing this story? I was reared in this hard New England, amongst its industries and economies, and my training seems good to me, except the severe and incessant labour, the rising long before the sun, and never sinking into sweet repose, except at the end of a hard day’s work at something. Delicate children and youth died under this discipline, and still the grinding process went on, and, to this hour, Northern Americans never really rest like old world folk. They are hard at work, seeking for gold or petroleum, cultivating the fertile West, or the less fertile East, running cotton or woollen mills, smelting iron and making steel, and fashioning all things that can be made of all metals, and of all kinds of wood and stone. They are travelling and seeing men, and all that men have done, and inventing all manner of machinery, and doing what men have never done.

There is, doubtless, excess and evil in this, but, on the other hand, there seems to me no greater misfortune than for a child to be born to idleness and luxury, and the sin and sickness that are the unfailing results. But with all the hard work of New England, luxury grew at last with a rapid and noxious growth. The hard labour exhausted nervous energy, and caused a craving for stimulating food and drink. Bread, fruits, and flesh meat became abundant. What should hinder hard working people from eating as much as they could? They really ate six substantial meals a-day, and suffered accordingly; since these six meals took

as much nervous power to dispose of them as was spent in earning them. But this was not all. The consumption of cider was enormous, and of New England rum, distilled from treacle brought from the West Indies, and cider-brandy and other spirits was very large. No friend called, whether minister, doctor, lawyer, or unprofessional, without being offered spirits. Many took a very little, but almost all drank some, and many were intemperate.

Before I was ten years old a great alarm spread among the wiser portion of the community. They said that though the men were not universally drunken, they were almost universally intemperate. They were not a sober people, and there were men and women who habitually drank to excess. On every side-board sparkled decanters, glasses, and spirits. The women were proud of having a pretty and costly array of glass, and the men were proud of having good liquors. My father and mother were thoughtful people. They were always first in any good work, and when the Temperance movement began, their side-board was one of the first to lose its brilliant decorations. My mother, so conscientious and devout, still made the misery of my young life. She had a theory that no child should have a will or way of his, or her, own. She crushed individuality as her most imperative duty. Play time was to her so much life wasted—lost, never to be found again.

How a woman of so kindly a nature, that she could never believe in hell, could make life so hard, severe, and unhappy to children, I could not understand till I was able to analyse her character. I had natural affection for my mother, but she was not my sympathetic friend; she was my despotic ruler, and I could not in my childhood feel that respect and love for her that she truly deserved, and which I came to feel after her death. In my childhood she was kind to all but me, for all those about her took from her their rule of life. She had a false conscience respecting me. I wished to learn what she thought of "no use." She loved me, and wanted to have my love, but

she had her dreadful theory of duty, to which she was faithful. She regarded study and learning beyond reading, writing, and arithmetic, as of "no use." These two words were always potent with her, and her ideas of use were very limited. She could not understand me in the least. Indeed, I was set apart from all in my home except my father, and he was quite willing to have me all to himself. When the others made me unhappy I took refuge with him and the books. I was so shy in childhood that no one could draw me out, unless the talk was of my favourite books. I could repeat anything, long or short, that I had read twice. I repeated the Gospels, the Psalms, and a part of Revelations, after reading them twice. If I heard a song sung once, I could repeat it. I had so little companionship in my family that I came to love pets with a terrible intensity.*

Work and study, study and work, alternated in my young life, where my father was my peer, my mother my severe ruler, and my elder sisters my critics and satirists. All loved me, no doubt, but no one gave me any expression of affection, except my maternal grandmother. Her tenderness and affection are a sweet memory to me now. I could never have confidence in the love of any without expression; hence I shed bitter tears all my young days. The cry of my heart always, and my lips sometimes, was, "*no one loves me.*" Parents should never leave a child to come to this great anguish. A little of the tenderness they must always feel, moulded into expression, would save their children from sorrow, and often from sin.

My first difficulty in education came when I had learned what was taught in the school, and was not allowed to learn more. My father, for some unknown reason, would not allow me to learn to write or to have writing materials.

* Here follows an account of her successive pets—dog, lamb, crow, etc., very pretty and interesting—but time and space are limited, and I feel compelled, though with reluctance, to omit the curious details. These beloved comrades gave companionship and comfort, and great grief when they were lost.

From five years of age I was haunted by the desire to write a book. I thought that a book could be written on one sheet of paper, and it seemed very hard that I could not be allowed to have this much-coveted treasure. I made verses in these early days, and carried them about in my mind, in a sort of despairing hope that I should sometime become possessed of a sheet of paper, and write a book, in which I should lay up my treasures of song. I have remembered the rhymes to this day, but they were never written. Why my father should have been thus inexorable about my learning to write I never knew, but without the knowledge of any one, I taught myself writing. I picked out writing letters one by one, first those of my own name, and I remember I had much trouble in making *r* in Mary. I wrote my name May for a time, then at last I formed the *r*, and felt that I had made a conquest. Finally I found my way into an unlocked receptacle for letters, in an unused room, and when my father thought me ignorant of the art of writing, or reading manuscript, I was learning family history of a grave nature, and came to know secrets that a child had no right to know.

This episode of learning to write occurred when I was six or seven years old, for I had been long trying to get leave to learn, and I had been long haunted with the wish to write a book, and I had read many books besides Plutarch's Lives, in trying to solace myself. At seven years, I could write very badly, but legibly, as I have continued to do ever since. During the next three years of my decade, in a great passion to learn languages, only English being taught in the school, I committed to memory "Walker's Pronouncing Dictionary." I could say with truth that there was not a word in my dictionary that I did not know; but I remember being much troubled when I found that there was a larger dictionary, and that I had not really learned *all* the words in the English language. I also learned much of the school-arithmetic by heart. Still I was always famished for books, always unsatisfied with what I was allowed to learn. Learned men made me their

recreation, but they did not teach me. I remember a lawyer, whose face was like a dead leaf, a bachelor of sixty, I should guess now from memory, who took me on his lap, and seemed to care a great deal for me. A child who at six years had read Josephus and Plutarch (no one could make me read Josephus again), was a literary curiosity. My verbal memory then astonishes me now. I am surprised at the mass of things I have forgotten. The extraction of squares and cubes, casting interest, and filling my head with the New Testament, the Dictionary, Pope's Essay on Man, etc., etc., seems to me now not much like a wise method of education. But it so happened, and I had to accept my fate.

I was not spoiled by praise, for I was too shy, and I had no natural self-esteem. My parents carefully abstained from giving me the least commendation. I remember hearing a lady say, when I was at play with other children, "Mary will have her life written some day." No one supposed that so young a child would notice the remark, but dying has often been made pleasant to me by my affection for my dear, beautiful grandmother. I am sure she has continued to love me, as I have loved her all the years since she left us, to enter into the rest that remains for the people of God. She was a wise, truthful, and good woman.

The present generation of New England women know very little of the privations and toils of the early settlers. I used to wonder how my mother had lived through the hardships of her early life, which she so cheerfully recounted. She was the eldest child of her family, and she had no brother for some years. She did the work of a boy, and then of a young man. She yoked oxen to a sled in winter and went to the woodland—a grove of trees on the farm, left for fuel when the land was cleared—she loaded her sled with logs, cut four feet in length, and called cordwood; she drove her team home and unloaded it, and placed it in the woodshed. In summer, she and her sisters took their part in the hayfield; they were among the reapers; and these same young ladies were among the beauties of the town,

in music and the dance. They were the best dressed, for my grandmother came from Boston, the capital of Massachusetts; she belonged to a family which had great personal beauty and much taste. Boston was the centre of such taste and culture as existed at that day. My generation of women was not employed in farm work, and my mother's younger sisters had time to teach school in summer. The girls in my time did dairy work, picked hops, husked Indian corn, dried fruits, pulled flax, and made flax and wool into cloth, and the cloth into garments for men, women, and children. These labours, besides all the work of a family, left us no time to kill.

The diseases of a people indicate their habits. If there is typhus, we expect to find bad air, bad water, or bad food—one or all—as producing cause, or causes. Little was then known of the relation between habits of life and diseases. My father, who was wiser than most, still had bilious colic, and took enormous doses of calomel and jalap, opium and aloes, perhaps as much as killed Queen Caroline, the unhappy spouse of "the first gentleman."

Bilious diseases came at all times, for pork, lard, and rich, greasy food were abundant.

Typhus came in spring, as the result of close rooms and bad air, in which all had lived in winter.

I remember the diseases of my childhood, and the angelic ministrations of the dear grandmother, whom I expect to see before long in a world that I hope will be as much better and more beautiful than this, as the rose is lovelier than its root that hides in the dark underground. Scarlatina was called "canker rash," so uniformly did it attack the throat. It was very fatal. Measles and whooping cough were bad, but not nearly so deadly as scarlatina. Dysentery in summer was very fatal. The number of children born only to die was very large. Of seventeen my maternal grandmother reared seven. A beautiful neighbour of ours, a woman whose memory is to me like fragrant apple blossoms in their pink and white beauty, bore twenty-three children to an unkind husband; one only lived to maturity

and married, all the rest died at from five years of age to early womanhood.

The real morals of a people are written in the lives of the mothers who give them birth.

“ When Adam delved and Eve span,
Where was then the gentleman ? ”

We had real gentlemen and gentle-women amongst us. There was learning in the best English sense. Some of our scholars had been educated *at home*—that is, in England—as the Tories were fond of saying. It was an assurance of excellence then to say that an article was English made. All our knives and forks came from Sheffield. The first and last ambition of a boy, a jack-knife, had Sheffield for its certificate of value.

In my childhood I knew little of the small amount of American literature then existing. There was theological writing, but my father utterly ignored that. There was political writing, to which my father contributed. I knew two American novels before my tenth year. There were verse makers, by courtesy termed poets. Great poets were growing amongst us then, and novelists whose fame should equal that of English authors. I think I was eighteen before I saw any of Whittier's poems.

My father read, and made me read to him, the works of French and English radical writers. I think their literary merit was small recommendation to him. Free thinking as to religion, and republicanism in politics, were royal roads to my father's favour, so that Pope, Volney, Voltaire, Paine, and Cobbett were equal favourites.

Most people worked hard, and lived very badly. They sent for the doctor when they were ill, with a vague sort of faith that he could create health for them by nauseous drugs. They believed that diseases were inflicted on them by an over-ruling Providence; but that they came as a consequence of unsanitary conditions, and unhealthy habits, they had no idea.

Religious belief had come from the Puritans. A stern

Calvinism was imported in the "Mayflower." The children of the Puritans believed in a spiritual world as material as this. It was largely peopled by salamandrine souls, sadly suited to the sulphurous flames that burned and did not consume the reprobate spirits, who were foredoomed to an eternity of punishment for the sins of their remotest ancestors, and those they were equally foredoomed to commit. The most of our people professed to believe that the state of infants, as well as of adults, was fixed before the foundation of the world, for weal or woe. It did not lessen the number of babies born to us. No one of our excellent Calvinists ever prayed the prayer of David Elginbrod in public, though I am sure its substance must have been in many a mother's heart: "Have mercy on me, O Lord God, as I would have mercy on thee if I were Lord God, and thou wert David Elginbrod!" which is the Rev. Dr. George Macdonald's way of putting the somewhat obvious fact that Almighty God must be governed by his own rule of "doing as He would be done by."

My mother was more reasonable and less superstitious than any one I knew, except my father, but she was not emancipated from Sunday, and she sent me to meeting where the bad air made me faint, and the sermon and singing made me wish that I could go a-fishing with my father, or in any way escape my mother, and the dreadful respectability and orthodoxy. My parents were brave, and I was taught to go fearlessly in the graveyard and in the dark, though always in delicate health.

I do not remember ever being afraid of anything but a bad man or a mad dog; and yet I was so shy that I did not know the colour of any one's eyes, except those dearest to me. I did not dare to look up at any one. I had the sad habit of walking in my sleep; and I remember, about the time I learned to write, finding myself one night in a party standing by my mother in my night-dress. I folded my mother's ample skirt about my little person, and hid my face in a passion of tears, and was carried off to my bed in great terror. At another time I went out of

doors in the night, and got in the deep snow. How I was rescued I do not remember; but, on another occasion, I was terribly hurt by falling down stairs while walking in my sleep. I remember a great pain in my back, and being soothed in my father's bosom. This somnambulism was succeeded in after years by what is called "second sight;" but before my tenth year it was simple somnambulism. It was believed that there was second sight on my father's side. I had the disease of humility from my birth. One proof of phrenology that has always had weight with me, is, that the region given to self-esteem in my head is a hollow, and the spot is always sore. In middle age, some one accused me of being proud, and I replied, "I only wish I were proud. If I could cultivate my vanity into pride, I should be much happier." No doubt I was deficient in self-esteem from my birth, but my training kept up the deficiency. Praise, in proper doses, is one of the best stimulants and sedatives for a character disordered as mine was. I longed for approval with limitless longing, and my parents starved the desire from a sense of duty.

The few loves of my heart were very strong. Beside my grandmother and my schoolmaster, I had a gentle aunt, with lovely eyes that I dared look into. The long lashes, and the sadly beautiful eyes are present to me now.

CHAPTER II.

SETTLED IN LIFE—LECTURES TO WOMEN.

THE child of ten years did not relax her eager search after knowledge. In an older manuscript than that of the first ten years, I find her own account of some farther progress. She says :—

“ Until I was twelve years old, I went to school six or seven months in the year. English grammar and arithmetic I devoured, and had the credit of having ‘ gone through ’ *Adams’ Arithmetic* before I was twelve years old. Then I got snatches of schooling—perhaps seven or eight months in all. I was too poor to buy books—and borrowed all I could lay my hands on. I had no teacher, but I got all the assistance I could from physicians, to whom I was early attracted, and who have always been kind and helpful. They aided me in chemistry, but not so much in physics and natural history. In logic I had some able assistance from a Congregational minister, and in my early efforts to learn French I had the distinguished aid of a neighbour, Governor Crafts—chief magistrate or governor of the State of Vermont—the ‘ Green Mountain State,’ to which we had removed from the State of my birth, New Hampshire, when I was about twelve years old. My little knowledge of Latin I got without a teacher.”

Six years in this process of self-culture, and then she paid a visit to the place of her nativity, spending three months with an elder sister, and three more with a lady to whom she had become attached, and whose husband had a very attractive library—in which she found some medical books, which, as she says, she contrived to “ steal and read.” Her curiosity was aroused, or a natural aptitude developed. She returned to her home in Vermont, thirsting for information in the science to which all her future life was devoted—the science of health, disease, and cure—the science that she felt must regenerate and reform the human race.

Where there is a will there is a way. Her brother had begun the study of medicine, and she secretly borrowed his books—an impropriety which was soon detected and prevented—but only for a time. But in that time came two important changes in her life.

In her eager search for intellectual food, she had read

some accounts of the Society of Friends, commonly known as Quakers. With her father and mother, she had revolted against the Calvinistic orthodoxy of New England, and there was in her nature a mystical element which made the lives of George Fox and the early Quakers very attractive.

At the first opportunity she was received as a member, when she made a visit to New Hampshire, and, according to the rule of the Society, married a Friend named HIRAM GOVE—a man of good repute and condition—strongly recommended by her friends—at first he appears to have favoured her medical studies; later, she had to encounter from him so decided an opposition to what she felt it her duty to do, that it led to a final separation.

Meantime, in spite of the cares of a family and domestic duties, as if pushed on by some resistless impulse, she continued the medical studies which qualified her for her future work. At the age of eighteen she had begun to write stories and poems for the press. Many of these were published in the *Boston Traveller*, a popular weekly paper, with a large circulation in the New England States, and the friendly editors gave her such medical works as were sent them for notice. Getting acquainted with an intelligent physician, they exchanged books.

“Amongst all my avocations,” she writes of this period, 1839, “I found time for anatomical and pathological studies. Nothing could damp my ardour or quench my zeal. A fire was kindled in my breast which must burn on if it consumed me.”

Of course, in this self-education she had great difficulties with the technicalities with which medical books are crowded. She says:—

“Not until I had studied hard for several years, could I obtain the books I needed; then I got ‘Bell’s Anatomy’ and ‘Richerand and Dunglison’s Physiology,’ which were in my first and last waking thoughts. I got almost crazed with this mental feast, but my friends kindly came between

me and my books. Some advised me to leave it all to those whose business it was—to the doctors.”

In the autumn of 1838, Mrs. Gove's public work for sanitary education began by her acceptance of an invitation to give a course of lectures on Anatomy and Physiology to the Boston Ladies' Physiological Society. The first course was so well liked that a second was demanded, while she gave at the same time, another course at Lynn, her own place of residence, near Boston. These completed, she gave a similar course in Haverhill, Mass., a large town on the Merrimack river,—“where,” she says, “I found many friends, among whom was the Rev. J. H. Mostyn, a Congregational minister, who interested me much, and whom I persuaded to abandon the use of tobacco.”

While lecturing in Boston she made the acquaintance of Dr. Lewis, who took a generous interest in her work for health, and invited her to witness his dissections—the first she had ever seen. “Dr. Perry,” she says, “also interested himself in me, and sent for me to attend the *post mortem* examination of a child which had died from tubercular disease.”

Dr. Lewis also lent her valuable books and a set of Cloquet and Lizars' anatomical plates, while her class of ladies presented her with a watch, as a testimonial of their appreciation.

The success of her Lectures in Boston and other New England towns soon brought her invitations to give similar courses of lectures in New York, Philadelphia, and other large towns. Most of these were given to women only. Occasionally she lectured to both men and women, and in New York she was able to fill the Broadway Tabernacle, then the largest public lecture room in the American Metropolis.

All this was not done without some opposition. The *New York Herald*, which had not then become the respectable journal that it has been for the past twenty years, attacked her virulently and misrepresented her shamefully—inventing for her words she never uttered, and lectures

she never gave. The only mention she makes of this is the following:—

“My lectures at New York were well attended. I pass over all the abuse of B. and others like him, and the praise of those well disposed. What a chequered scene has been my life—misunderstood, misrepresented, abused. But men mean better than they do. Quakers have excommunicated me because they knew no better. I am thankful it was for nothing but lecturing on science. I blame them not. I only wish them more light.”

Among the places mentioned in a diary she kept, at which she gave lectures and made friends, I find Bangor and Portland, in Maine; Worcester and Millbury, Massachusetts; Albany, New York, “where,” she says, “I found the wise and good. The Lord bless and keep them.”

Under the head of “Philadelphia, Feb., 1841,” she writes:—“Brought letters to Mr. De C. and Dr. H. The first is a lovely man. I like him and his preaching much. His wife and children are very lovely. Dr. H. is a queer German—a scholar, an enthusiast, and a homeopathist. Called on Mrs. M., one of the finest scholars, and most sensible and liberal women I ever met. I would that we had many such, but it will be a long time before this wish will be realised. Called on L. M. She is, take her for all in all, one of the most remarkable women I ever met. Went with Mrs. M. to see the Rev. Mr. F., a lovely man, all spiritualism—a reader of Carlyle and Coleridge. I claim relationship with such souls. Read some in Lawrence to-day. How cold, how comfortless this man’s materialism! How I pity those to whom spirit has no reality! I took occasion to speak on materialism to my class to-day. To me the spiritual world is substantial—this but a garment.”

“How little,” she says, “does the world know of the ‘lava tide’ of my existence—of the anguish that is the consequence of my position. ‘Ah!’ says some wise *man*, ‘it is the inevitable consequence of your aberrating from your sphere. Woman was made for domestic life,’ etc. No such thing. It is the ‘inevitable consequence of going out

of the beaten tract. The man or woman who leaves the track that others tread will suffer.' ”

“To-night,” she writes, “I am to give a lecture to men and women. I have shrunk from it as from fire. Only ONE knows what it has cost me.”

She had submitted this lecture to two medical friends, and had the approbation of both.

Next day she writes :—“I have given the lecture to a very respectable audience, in spite of the rain. I had expected to be frightened, but my anticipations were more than realised. My tongue clave to the roof of my mouth. I trembled and grew sick at heart, but I rallied, and went through my lecture, my friends assured me, very well. But I can never believe it. I felt that failure should be written over against my name, and the consciousness was terrible. The audience was silent as death.

“Wednesday night :—I must again pass through this fiery ordeal, O, God ! make all my sufferings a means of good to myself and others !”

“Oh ! what a feverish existence is mine ! Oh ! that I had all of resignation that I ought to have. Tremblingly alive to everything, why should I occupy this dreadful position ?”

Next day she wrote :—“Last night I gave my second lecture to a mixed audience. I *redeemed* myself. I rose out of myself, and above myself. My friends were delighted ; even my husband, who would not praise, or hardly approve me, for his right hand, lest he should make me vain, *smiled* !”

I find very little in the papers left by Mrs. Nichols respecting her relations to her first husband, but the above is a revelation. A conservative old-school Friend, with no special enlightenment as to the sanitary and social requirements and efforts of the age, uninfluenced by Swedenborg or Fourier, by Priessnitz or Graham, neither a mystic nor a reformer, was not likely to have much sympathy for the woman who felt impelled to give her life to the work for Health, to which her whole life was henceforth devoted.

It is honourable to the medical profession that physicians

of the first rank, who had aided Mrs. Gove in her studies, also gave her their cordial support in her efforts to teach the Laws of Health. Prominent among these was Dr. J. V. C. Smith, editor of the Boston *Medical and Surgical Journal*, and for many years the official head of the Medical Profession of the capital of New England.

The following letters seem to me as honourable to him as to Mrs. Gove, whom they so cordially recommended to the kind offices of his brother physicians.

(Copy of a letter to Dr. Usher Parsons, of Providence, R.I.)

“Boston, Mass., January 11th, 1839.

“Dr. Parsons.—Dear Sir,—Mrs. Gove will hand you this note.

“She proposes lecturing in Providence on Anatomy and Physiology, a novel subject, to be sure, for a lady to manage in our country. But, sir, her voice is alone for ladies, and, in giving her countenance, you will only copy the civilities of the profession in this city. Anything you may suggest in relation to her course, would be kindly received. In giving her the use of drawings and preparations, the favour would be of great consequence, as objects for demonstration could not be conveniently carried. Very respectfully and truly yours,

“J. V. C. SMITH.”

Similar letters were written by Dr. Smith to physicians in other towns, where Mrs. Gove proposed to lecture.

It is a rather curious coincidence, that many years before I saw one who was to be the companion of so many years of work, I also knew Dr. Smith, was often in his City Physician's Office at Boston, and was a contributor to his *Medical and Surgical Journal*.

To Dr. Moran of Providence, Dr. J. V. C. Smith wrote:—

“Dear Sir,—Mrs. Gove, a lady who has uniformly enjoyed the perfect confidence of many physicians, goes to Providence, with a view of delivering Lectures on Anatomy and Physiology. Pray, oblige her with the use of books, drawings, or preparations while she remains in the city, should she require them, fully believing she is entitled to respect. She discourses before ladies only, but our physicians fully approve her course, being satisfied, that if females could be scientifically instructed in the principles of their own organisation, it will greatly redound to their own happiness and the comfort of all practitioners of medicine. Yours respectfully and truly,

“J. V. C. SMITH.”

Dr. Winslow Lewis of Boston also cordially recommended Mrs. Gove to Dr. Sidney A. Doane, the City Physician of New York, and a personal friend of his, in the following letter :—

“ Boston, January 6th, 1839.

“ Dear Sir,—The bearer, whom this serves to introduce to you, is Mrs. Gove, a lady who has lectured to a very large audience of ladies in this city, on the subject of Anatomy and Physiology. She visits New York to repeat her lectures.

“ Any advice and assistance you can render her in relation to her pursuits will be acknowledged as a personal favour to your friend,

“ WINSLOW LEWIS, JR.

“ Prof. S. A. Doane, New York.”

These are specimens of letters, which seem to me most honourable to all concerned.

But the most interesting document connected with the great reform movement, begun at this period in America, in which Mrs. Gove was so early, active, and successful a worker, is the following announcement of her first course of lectures in Boston :—

“ LECTURES BEFORE THE LADIES' PHYSIOLOGICAL
SOCIETY OF BOSTON.

“ The Ladies' Physiological Society of Boston propose having a course of lectures on Anatomy and Physiology, by Mrs. M. S. Gove, of Lynn, to commence on the first Thursday in September, at 3 o'clock p.m., at the Marlboro' Chapel.

“ The first lecture will be devoted to a consideration of the importance of a knowledge of the human system, and the melancholy evils which result from ignorance of Anatomy and Physiology, and those laws which govern life and health.

“ The succeeding lectures to embrace a regular course of Anatomy and Physiology, with their adaptation to practical purposes.

“ The fatal consequences of tight-lacing will be shown.

“ The importance and necessity of breathing pure air, of bathing the whole surface of the body, and the absolute necessity of moral and physical purity in order to the enjoyment of health, will all be explained and enforced. The advantages of proper exercise to teachers, scholars and all classes will be demonstrated.

“ The importance of managing schools and children in all situations on physiological principles will receive much attention.

“ Physiological facts of a delicate nature, and which many ladies could not bring themselves to hear from a gentleman, but a knowledge

of which is of great importance to the well-being of society and individuals, will be brought to view in these lectures.

"A faithful exposition of the consequences of the abuse of the physical organs will be given. Mothers will be instructed and warned, and long-needed information thrown before all.

"Married and unmarried ladies will be addressed separately when the subjects are such as to require it.

"It is to be hoped that teachers and all who feel the importance of diffusing anatomical and physiological knowledge will be interested to attend these lectures and induce others to do the same.

"This course of lectures will be given to ladies, and to *ladies only*.

"Tickets for the course \$1.00. Girls under 14 years of age, half-price.

"Tickets to be had at Marsh, Capen and Lyon's, at the Office of Zion's Herald, at the Office of the Graham Journal, or of either of the Committee. Single tickets to be had at the door at 12½ cents.

" Mrs. WARREN WHITE, " Mrs. JOHN CODMAN, " Mrs. DAVID CAMBELL, " Mrs. NATHANIEL PERRY, " Mrs. GEORGE RAE, " Mrs. ——— FAXON, " Miss MARIA LINCOLN,	}	" <i>Committee of the Physiological Society.</i>"
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"Boston, July 17, 1838.

"Having long felt and deplored the difficulty of giving instruction to females in Anatomy and Physiology, I have been looking anxiously at every point of the social horizon for teachers to arise from their own ranks, who should supply the place of male instructors. From a limited acquaintance with Mrs. Gove, of Lynn, I am induced to believe she is one whom Providence is calling to this work. Her scientific acquirements, so far as I can judge, are adequate to the task; while her other qualifications—her benevolence, her zeal, her devotion to the cause of truth—seem to be truly laudable. It is therefore my opinion that the females of our community ought to avail themselves of her lectures at once, and in view of the physiological and moral desolations of our world, to 'thank God and take courage.'

"WM. A. ALCOTT."

"From personal acquaintance with Mrs. M. S. Gove, of this town, I am prepared to state, that in my opinion she is amply qualified to give much valuable and important information to others of her sex upon the subjects of Anatomy and Physiology, as connected with the principles of health and longevity, and I have no doubt but those who may attend the course of Lectures which she has been invited to deliver in Boston, will derive much personal advantage.

"SILAS DURKEE, M.D.

"Lynn, July 18th, 1838."

Reformers, like poets, are born, not made. Mrs. Nichols was proud of her Highland Scottish blood—proud of being a Neal. John Neal, of Portland, Maine, a man of distinction in American literature, and known half-a-century ago in England as the “Jehu O’Cataract,” of *Blackwood’s Magazine*, was her cousin. I heard him lecture once in Boston—a handsome man, full of originality and vigour of thought and life.

To her Scottish ancestry she may have been indebted also for some remarkable gifts or qualities of mind—for those powers of intuition and sympathy which enabled her to know the characters, the conditions, and even the thoughts and actions of those about her; and also the so-called “magnetic” or “mesmeric” power of acting upon, influencing, and, in many cases, curing the diseases of those who came into the sphere of her sympathies. Second Sight has not only not died out in the Highlands, but has received a new impulse and development from “Modern Spiritualism.”

This innate tendency to Mysticism may have led her to embrace more readily the teachings of George Fox, whose life, as recorded in his journal, was full of what are called supernatural manifestations. It may have led to her interest in the life and doctrines of Emanuel Swedenborg, the Swedish Seer, and to a sympathetic reception of the ideas of an English Mystic, Mr. Greaves, who was the centre and soul of a Religio-Socialistic community at Ham Common, near London, with one of whose members, Mr. Henry G. Wright, she became acquainted when he visited America. And Mr. Wright—so are things shapen—had been a patient of Priessnitz, the founder of modern Hydropathy, and brought his knowledge of its processes and results to Mrs. Gove.

Other influences were about her. One of her neighbours and friends was the venerable William A. Alcott, the friend of Emerson, and teacher of Sylvester Graham. One of the lectures of Graham on the effects of diet upon health, given on an inclement night, was thinly attended, and he, who

had a spice of vanity in his composition, was in no pleasant humour; but among the few who heard him was Mrs. Gove, destined to continue his work, and spread it widely over the world. She did not taste flesh-meat for more than fifty years, and believed that her health had been improved and her life prolonged by her pure and simple diet.

Having learned so much that she believed would benefit women and the race to know—filled with a burning zeal to save women from the miseries she saw, and from some that she endured, she began to give lessons or lectures on Health. Her husband naturally wanted an obedient domestic wife, who would devote herself to his comfort. She believed, with the fervour of an apostle, that she had a higher and more important mission. I do not enter into the ethics of the case. I only record the facts. From an overwhelming sense of duty she became a teacher of the science of health—specially the teacher of women, and beginning in her own home—in a school she had gathered, and then in the neighbouring city of Boston, and later in the chief towns of America, she gave the Lectures on Anatomy, Physiology, and Health, published in 1846, forty years ago, by Messrs. Harper Brothers of New York.

I do not see that I can do better than to give a review of those lectures, with such extracts as will show the intent, the scope, and as far as possible the practical benefit of her teachings, which had, as the reader has seen, the encouragement and aid of some of the most enlightened members of the Medical profession.

And with these credentials, which seem to me very honourable to the clever, and, in some cases, eminent men, who gave them, Mrs. Gove began her work for the health of women, and through them of children and the race, in America, in 1839, and in the 29th year of her age.

I propose here, without attempting a history of their success, and the sensation they created, to give a rapid review of the lectures, as published in the duodecimo volume of three hundred closely printed pages, published by Harper Brothers of New York, which lies before me.

LECTURE FIRST is "On the Importance of the Study of Anatomy and Physiology."

"Whoever," said the lecturer, in her first sentence, "shall convince mankind of the necessity and importance of the study of Anatomy and Physiology, and those laws which govern life and health, will do more toward promoting the general good and happiness of our species, than he would if he gave us priceless gems and gold without measure. We may have faith in humanity; we may believe that man can be elevated—will be; and we may labour in this blessed faith for the race; still the crime, the wretchedness, that exist on every hand, speak most truly that man is depraved, fallen, perverted. I care not by what term men designate the moral and physical disorder with which our world is cursed. Man is here in his degradation. We see it, feel it, in ourselves and others, unless we have lost all of true humanity."

Of this evil of life, this proneness to disorder and wrongdoing, she says:—

"It will not hurt thinkers to think of it; to turn and examine it on every side; dive into its depths; sift it thoroughly. It is a contemptible ignorance, nay, more, a hopeless ignorance, that will not know the truth.

"I am so charitable to poor human nature, that I believe a vast, an incalculable amount of suffering is the result of ignorance, not of wilful error; consequently, to remove this ignorance is to strike at the root. I do not say that knowledge would quite save the present generation. Many have been born with feeble constitutions, in consequence of the errors of their parents, and have been trained in a manner most destructive to health. Still their lives might be lengthened, and rendered more comfortable, did they know the laws that govern life, and had they moral courage to act in accordance with them. And they would save their children a vast amount of suffering—for it is a fact that the errors of the parents are visited on the heads of their children. When the mother's whole system is diseased, we cannot expect that she will give health to her child.

"In no case do the effects of physiological ignorance appear more lamentable, or more fatal than in children. There seems to be something more revolting in destroying the innocent than in committing suicide. Infants are committed to our care; we are their natural guardians. But thousands of these little innocents are destroyed every year, literally 'killed with kindness;' and it is a wise, a benevolent law of Providence, that the poison should thus quickly do its work; for if they are spared, it is but to endure protracted suffering. The causes of the miseries of infants commence even before their birth. They are born with feeble constitutions and predisposition to disease. Their hold on life is often very slight. O that I could speak to the heart and to the understanding of every mother! I would persuade her to

let the life of her child be precious in her sight. But how can this be when she is all the time laying suicidal hands on herself? What mother does not know that if she be ill her nursing infant will be ill? Its food is formed by such materials as are put into the stomach. We know that medicines affect the milk. When it was fashionable to drink wine and strong drink, the deadly draught passed almost unaltered to the lips of the little innocent who hung at its mother's breast, from which naught but the pure streams of life should ever flow. But alcohol is not the only deadly substance, and when the food of the mother is unhealthy, it induces a train of evils that aggravate each other. The stomach of the mother becomes diseased. The delicate lining membrane is inflamed, perhaps ulcerated; digestion is imperfectly performed; the temper of the mother is irritated by the morbid condition of her system. The unhappy, because unhealthy mother, has many cares besides her fretful child. She thinks she has a 'cross infant.' People should learn to call things by their right names: we should say a *diseased infant*. My heart has long been pained at beholding the ignorance of mothers. I rejoice that a spirit of inquiry is awakened, that the laws of life and health are beginning to be investigated and understood. I am persuaded that the long night of error is about to be chased from our land by the glorious sunlight of truth. The conscience must be awakened on the subject of health. It has too long been lulled asleep by the opiate of indulgence. The table has been made a snare; men have made a god of appetite, and received in themselves that recompense of their error which was meet. From the cradle we have been taught to go astray. The appetites of children are vitiated, and their systems predisposed to disease. All this is done through ignorance. I have seen a mother muffle her new-born infant as closely from the air as if some deadly miasm were floating in every breath of the pure element. Mothers in their ignorance poison the very fountains of life and health. The infant is not only muffled closely when carried out, but its nursery is often so contrived as to exclude pure air.

"Another contrivance to vitiate the air is that mischievous invention, a cradle with a head. It is surprising that mothers will use these, apparently without reflection, when they know that air once breathed is unfit for respiration a second time; and that they will throw a piece of muslin, a silk handkerchief, or a heavy cloth over the open part of the head, and thus keep the child, during the time of sleep, immersed in the poison of carbonic acid, and at every breath inhaling it; at a time, too, when the powers of resistance possessed by the system lie in a measure dormant. What would be the feelings of one of these mothers if she should see her child swallowing corrosive sublimate? And yet she pursues a course as irrational, as wrong, as if she introduced poison into the stomach of her child. 'Darkness has covered the earth, and gross darkness the people,' in natural as in spiritual things. The mother looks upon the babe which her ignorance, her

mistaken kindness, has destroyed, as the victim of some special providence. I am no advocate for hardening children by improper exposure. I would have a judicious course pursued by every mother to invigorate her child; then no injurious consequences will result from an exposure that in other cases, under ordinary management, would be death.

“The exclusion of pure air from the lungs and bodies of children is only one evil arising from ignorance.”

The errors of weaning and feeding are dealt with not less trenchantly. Mothers give their just weaned infants highly seasoned mince-pie. She says:—“I have seen a mother feed her four months’ child with pork, hog’s fat, and potatoes when it had hooping cough, and it was agonising to witness the convulsive throes, as the outraged stomach rejected this unnatural and deadly food.

“In view of such abuses it is cheering to reflect that light is beginning to break in upon us”—she giving, and destined to give, perhaps more of this light than any other teacher since. But for her, it is probable that several works on health which have had a large circulation would never have been written. How she influenced my own life and work is known to many, and will appear abundantly in the course of this memorial.

Disease, she held, was always the result of bad habits or bad conditions. She says:—

“Many people seem to think that all diseases are immediate visitations from the Almighty, arising from no cause but his *immediate* dispensation. Many seem to have no idea that there are established laws with regard to life and health, and that the transgression of these laws is followed by disease. In this sense disease *is* a visitation from the Almighty. People complain of being ill, and seem to think it no more necessary to ascertain the cause of their illness than to determine why the sun shines to-day, when it was cloudy yesterday. They do not know the laws which govern life. They are at the mercy of every wind that blows. They must contend with their own depraved appetites, the fears and solicitations of friends, and often they have an oracular warning from some pretender to medical knowledge, who may have intruded into the profession. And these persons have a blind confidence in medicine, often equal to the Arab’s confidence in amulets and charms. Habits are nothing—medicine is all. They are ready to go through a course of drugging, but not to give up one hurtful indulgence.

“The end at which physiologists aim is prevention. We should live in such a manner as not to need medicine of any kind. But if from past errors, or a vitiated constitution, we are ill, let us have the best possible help, and let not our habits counteract all a physician’s efforts. Who would think of resuscitating a drowned man while he was under water? Just as vain is the attempt to restore permanent health to persons while they are indulging the very habits that made them ill.

“If ever anatomy and physiology, and those laws which govern life and health, come to be generally understood in the world, a vast amount of money will be saved, and a vast amount of misery escaped. I do not say how far men will be faithful to these laws when understood. All history furnishes lamentable proof that knowledge is not virtue. Genius, knowledge, mental cultivation of the highest order have been disgraced by the commission of crime, the darkness of which was in proportion to the blaze of intellectual light. But with many, knowledge of the laws of life is alone wanting to insure obedience to them; and it is to be hoped that, when physiological knowledge is generally diffused, quacks of all kinds will have to seek some other employment than fattening on the life-blood of the community. Lest any one should misunderstand me, I will here state distinctly what I mean by the term quack: ‘A boastful pretender to knowledge he does not possess.’ Consequently, being a member of a medical society does not hinder a man from being a quack. Knowledge is what we want. It should be diffused, not locked up in any profession.

“Many persons dose themselves or their children for trifling ailments with powerful drug poisons, while the most skilful physicians rely on abstinence and good habits for the cure of disease—and rightly, since the reparation and health must come from the healing power of nature.

“With all the abuses that surround us, is it wonderful that the mortality among children is so great? Is it wonderful that there is so much disease and imbecility of body and mind in after years? Is it wonderful that there is a precocious and unnatural development of animal instincts and passions, and that ruin in many instances is the consequence?

“I have glanced at a few only of the evils that are the result of ignorance. I have not yet noticed that fruitful source of death—tight-lacing, upon which so much has been said within the last few years. I do not say knowledge would reform all who indulge in this ruinous practice; but let knowledge be disseminated, and we have good reason to believe that we have moral principle enough in our land, when influenced by knowledge, to work wonders for our race. Those who are not influenced by a sense of duty will fear and tremble when made sensible of the dreadful effects resulting from compression.

“Mothers should teach their children to regard tight-lacing as dishonourable and criminal, and that it is as much at variance with beauty and proportion as it really is. But mothers not only neglect

to learn their own anatomy, and thus neglect to teach their children, for the plain reason that they cannot teach what they do not know, but they lace themselves in a deadly manner, and make the clothing of their children from infancy so tight as to obstruct the circulation. Thus they commence the work of death from the cradle. I have known an ignorant, yet in many respects amiable mother, who made the clothes of her little daughter, only three years old, so tight that she could not bear to have them hooked *only when in company*. Think ye this mother would wilfully murder her child? Far from it. But fashion was the mother's tyrant; and though this child was her darling, the object of her unceasing care, yet she dared not do otherwise than yield obedience to fashion. Let us not condemn her until we examine our own habits, and see if we are not in some way the slaves of this unmerciful deity that the world has exalted.

"People should be awakened to a consciousness that there are duties that they owe to themselves, as well as to those around them. Some of the more obvious causes of injury are carefully avoided. We would not stand in the way of a falling building; we would not swallow corrosive sublimate; but we see numbers drawing suicidal cords, till the blood labours on its course with the greatest difficulty, so imperfectly oxydised that the lips and face of the victim are often purple. These are objects of pity and blame to those who are producing not less fatal results by the use of deadly narcotics. They will, perhaps, take the pipe or the cigar from the mouth to inveigh against tight-lacing, while their prostrated energies, their deadly weakness and trembling, ought to warn them that they are as surely committing suicide as the victim of vanity and fashion.

"The evils of civic life cluster before me in such a manner, that I can glance only at a few of them. Females are more particularly victims than males, as the customs of society deny them out-door exercise, and make them, in many instances, mere dolls and pretty things. During the day, and often a large portion of the night, they are loaded with clothing of a fashion the most absurd and ridiculous. Weak and exhausted from the excess of clothing, when they retire to rest, they sink in the enervating feather-bed, loaded with the absorbed miasm of perhaps a hundred persons who have before slept on it. The insensible perspiration or transpiration which is continually thrown off from the human body, loaded with waste and hurtful particles, is thrown back upon us when we are sunk in a feather-bed; and thus the body is immersed through the night in a vapour bath, saturated with the health-destroying effluvia of our own bodies. The system is thus enervated, and rendered susceptible of injury from changes. Those who are always fearful of taking cold almost always have a cold. Can the delicate female who loads herself with an excess of clothing in hot weather be aware that she is weakening her whole system, laying herself open to disease, and even inviting it—and all for fashion's sake? The belief that it is not moral obliquity, but want

of information that causes the many abuses we see in society, is a great consolation.

"I have surveyed but a small part of the vast field before us. The advantages of knowledge become more apparent as we investigate, and the overwhelming woes that are the consequences of ignorance, are presented with awful definiteness to our minds."

So ends the first—the introductory lecture of this series, which, as the reader will see, effected a moral and physical revolution in America, which has since spread very widely over the English-speaking world.

The second and third lectures are on the bony skeleton, a hard, dry subject, which she so well managed as to make interesting and useful. The soft cartilaginous bones of babies, bending before they would break, relieve maternal anxieties; while a bad state of the blood, from an imperfect diet, may make them brittle and weak. She showed how, by a wondrous power of life, the materials for building up and repairing all the organs were selected from the blood, which is formed of the food we eat, and perfected and filled with life from the air we breathe; that—

"In order to have perfect bones, and to keep them in a state of health, the organs, whose business it is to convey nourishment to the bones, should be in a healthy state, and they should have the best materials from which to extract this nourishment. And it is certain, if the vital organs are continually disturbed and troubled by improper substances from which to eliminate nourishment, they will become jaded and deranged, and finally the whole regularity, harmony, and economy of their action will be broken up, and all will go wrong."

Rickets in children she held to be an effect and proof of a progressive degeneracy of race from false habits of life, since this disease had been known only two centuries, and was caused by the want of a pure, warm, and dry atmosphere, regular exercise, nutritious food, and cleanliness; while proper exercise, a dry, pure, and temperate atmosphere, plain wholesome food, cleanliness, and cold bathing, have often wrought a cure without a particle of medicine.

"No mother or nurse should for a moment admit the idea that she pays proper attention to cleanliness without bathing the whole surface of a child's body daily.

“People are beginning to be aware that a regimen that will cause them to recover from illness will preserve them in health. They are beginning to learn that they bring suffering and disease upon themselves and their offspring by indulgence in habits which are only pleasant, or even tolerable, because we are depraved, or have formed evil habits. People have a vague idea that they are afflicted for their sins—that it was the Fall of man in Eden which ‘brought death into the world and all our woe;’ but they seem to have no thought of their bad habits of eating and drinking *everything*, breathing foul, exhausted air, diseasing habits and indulgences, and the exhaustion and waste of life. How can people have good blood, or nerves, or even good bones, when they drive in closed carriages, live in unventilated rooms, crowded assemblies, where veils are often drawn before the face to further contaminate the already poisoned air? Every young lady ought to know that air once breathed is unfit for respiration a second time, and that though veils are bad enough in the open air, yet in a close room or crowded assembly they are so great an evil that every lady who wears one over her face is verily *guilty*, whether she knows it or not.”

Of course no lecture on the bones could be given without some condemnation of the systematic compression of the ribs by tight-lacing of stays—

“An instrument of torture,” she said, “more to be deprecated than the hook with which the wretched Hindoos pierce their flesh and are swung in the air, victims of a cruel superstition. Injuries to those bones which guard the heart and lungs are almost as fatal as injuries to those which guard the brain. The breast-bone may be made to press inward upon the heart in such a manner as to burst it. But more commonly the poor sufferer dies a slow and miserable death, worn out by anxiety and oppression, fainting, palpitations, anxious breathings, quick and interrupted pulse; still more frequent faintings, and death.”

Then a lesson on the teeth, and the perils of teething, so clearly given, that I must copy it entire.

OF THE TEETH.

“There are three periods in which dentition takes place, in infancy, in youth, and adult age, and sometimes teeth are produced in advanced life.

“The teeth of man are formed in two distinct sets, differing both in number and structure. The first, or smaller set, consist of ten for each jaw. These are usually cut between the ninth and twenty-fourth month after birth, and are shed between the seventh and fourteenth year. These are called the milk teeth. The second, or larger set,

consist of fourteen, fifteen, or sixteen for each jaw. These, with the exception of the further grinder, are usually cut by the eighteenth year. This generally appears after the twentieth, and sometimes as late as the thirtieth year; and they are hence called the wisdom teeth. The rudiments of the teeth lie in the jaw-bone, like little lumps of jelly. They are surrounded by a peculiar membrane, and a bony socket. This socket shoots up from the jaw-bone as the teeth advance. It accompanies the growth of the tooth, and at first entirely surrounds it, in consequence of its being secreted and hardened with more rapidity than the tooth. By this admirable contrivance a firm support is given to the gums from the time of birth, and the infant is enabled to make sufficient pressure to nurse, without interfering with the form which the teeth are destined to receive. In due time, however, the socket yields its upper surface, and the tooth is forced through, and cuts not only the socket, but the gum.

“When the first set of teeth has answered its temporary purpose, it has its roots absorbed, and the teeth are shed. The sockets, also, are absorbed at the same time, and disappear. This change is wonderful, and shows us clearly the nice adaptation the different parts of the body have to the condition of the body.

“The large, permanent teeth, with their appropriate sockets, are produced when they are needed. Before the first set of teeth are shed, there are two sets in the jaws. With children there is often much irritation and functional derangement during the period of breeding and cutting teeth. To enable a child to pass safely and comfortably through this period, such a course should be pursued as will invigorate the child, and render its health firm previous to this time of trial. The whole surface of the infant's body should be bathed every day, from its birth, with cold or slightly warm water. It should not be kept from the air; its nursery should be thoroughly ventilated. I do not like the term nursery; it implies too much confinement. Children and infants should not be confined; they should have air; they should have exercise. Few people are sufficiently sensible of the importance of air and exercise. The blood will not be good unless we have pure air. This I shall fully demonstrate in another place. But good blood will not circulate freely without exercise.

“Whatever renders the general health of the child good and firm, in the first months of its existence, will diminish its danger in the period of dentition. Indeed, were children rationally managed, there would be little trouble experienced at this season. There is sometimes considerable inflammation when the teeth shoot upward rapidly, and the membrane that surrounds them does not readily give way. This can be immediately removed by cutting down to the tooth. When the imprisoned tooth is thus set at liberty, the inflammation ceases as by a charm. Some object to cutting the gum, fearing that the tooth will not readily come forward, and that the cut edges will unite, and

thus render it more difficult for the tooth to protrude. Experience does not justify these fears, but shows conclusively that it is best to set the tooth at liberty. Life has, no doubt, often been saved by resolutely cutting the gums.

“There is often much local irritation in teething. The grand point to be gained is to moderate this irritation. A diarrhœa, or excessive flow of saliva, is nature’s method of doing this; but how many mothers are excessively alarmed at the diarrhœa, as if this were the disease, and not a relieving process.

“And here comes in that dreadful practice of drugging the little sufferer, often to death. Laudanum, paregoric, ‘Godfrey’s Cordial,’ and many more deadly mixtures, are in their turn resorted to. Happy is the child who is hardy enough to live in spite of these abuses. My heart aches when I see innocent children thus abused by kind parents, who would do them good, but who are ignorant. I can hardly restrain my indignation when I contemplate the disease, and misery, and death which are caused by quacks, and their detestable compounds, which are sold by men whose only aim is to get money. Many who will not give their children opium will not hesitate to give them cordials and elixirs, the basis of which is opium.

“A most distressing circumstance came to my knowledge not long since. A young woman had a lovely babe. This darling was slightly ill, and, of course, demanded more care than ordinary. The mother was told to give it paregoric to quiet it. She did so; but she gave it so large a quantity that her child slept the sleep of death. A friend of the miserable mother told me that she often went to the grave of her child, and threw herself upon its ashes to weep, and upbraid herself with its murder.

“O may mothers be persuaded to let these deadly drugs alone! What is poisonous in large quantities is poisonous in small quantities. Its effects may be less obvious, but though slow, they will be *sure*. The practice of dosing children with narcotics, or, indeed, any medicine, is a practice fraught with danger.

“Dentition is often attended with pain and functional derangement in the adult. I recollect reading in a medical work of a lady who was extremely ill, and who was thought to be far gone in a decline; and the cause was, all the while, one of the wisdom teeth was struggling to cut through the membrane and gum that bound it. A slight touch of the lancet set the tooth free, and all the alarming symptoms of disease and decline rapidly disappeared.”

In treating of the development, symmetry, and healthfulness of the bony framework of the body, it was needful to speak of exercise; and Mrs. Gove, who had experience in teaching children, was enthusiastic in her advocacy of the free air and exercise, which are to them conditions of health

and necessities of life. Speaking of the yielding of the cartilages from continuous pressure, she says:—

“Any undue inclination to either side will cause distortion of the spine from the yielding of this elastic substance on one side, while it rises on the other. At last the same change happens to the bones, and the distortion becomes fixed, and not to be changed.

“The importance of a knowledge of these facts concerning the spine will soon be apparent. Just think of a child sitting in a cramped and unnatural posture during six hours of each day in our ill-constructed school-houses, allowing little time for relaxation or exercise, and obliged to hold the head down and study, or pretend to study, when the body is often in excruciating torment.

“Is it wonderful that distortion of the spine, with all the distress and anguish it brings in its train, is so common? The yielding bones of children are more easily distorted than the bones of older persons. When the frame is yielding, and the whole system most susceptible of hurtful impressions, children are cramped and confined, and exposed to moral and physical influences eminently calculated to insure moral and physical destruction.

“Such is the infatuation of many under the old system of school-government, that many parents and teachers wish their children to sit perfectly still during school hours, without a smile, a whisper, or even an inclination to the right hand or left, to obtain anything like rest. I rejoice that this iron system is giving way to the more rational, humane, and life-preserving social system.

“Under the old method, little or no interval or recess must be allowed. Children must be like posts or blocks in school, and they must not relax out of school. I have seen a good lady, who was visiting a school, manifest great impatience toward a little girl because she moved her hands when reading, and I have more than once had my dress tugged by little hands when strangers were present (who might have been a delight and a treat to the school by unbending a little, as they would in a family), with ‘When will they go away?’

“Such unnatural constraint ought not to be imposed. It makes children unhealthy and unhappy. They learn to hate, rather than love their teacher. They hate school—they hate often an amiable teacher, merely because that teacher has not understanding or independence enough to pursue a right course. Many have understanding enough, but they have not independence. They dare not face public opinion. I would not counsel any one to go against public opinion, unless it be wrong to go with it. We all love the good opinion of our fellow-creatures; but when we have a duty to perform, public opinion will never exonerate us from blame, if we are such slaves that we dare not discharge our duty. True, we should ever act with prudence, and much may be done silently and without ostentation which could not be done in a different manner.

"Exercise is by many considered romping, especially in schools. It is considered worse than lost time, and if the teacher exercises with the scholars, as every teacher will who regards the moral, physical, and intellectual improvement of children and youth—for all these are closely connected—such a procedure is regarded by many as highly improper and even vulgar.

"An intelligent teacher once said to me, in reference to my joining in the exercise of my pupils, 'I don't love to see teachers *romp* with their pupils.' She was ignorant of anatomy and physiology, and she revolted at the idea of mingling in the sports of her pupils, not reflecting that it is highly important in a moral as well as a physical point of view. By mingling in the exercises of a school, a teacher can control and direct them—can see that the exercise is neither too violent nor too long continued—can, by well-timed caution and reproof, keep unkindness and ill-feeling in check—and by encouraging innocent mirth and cheerfulness, add greatly to the common stock of health and happiness. And the love and respect children feel for instructors who thus teach them how to exercise and develop their bodies, as well as their minds, are very great. And if a teacher is a physiologist, as every teacher ought to be, the pupils will thus learn much of anatomy and physiology.

"It will be evident to all that when scholars, young or old, are confined in school to uncomfortable benches, the evil is greatly increased if their clothes are too tight: and how few dress sufficiently loose for the purposes of health and comfort. More of this, however, hereafter. But who that for one moment contemplates the abuses to which our species are subjected would not exclaim in bitterness of spirit, 'Alas for outraged humanity!'

"There are many other methods for procuring distortion of the spine. One is to sit at embroidery. Any steady, trying, sedentary labour may produce distortion. Young people, whose frames are hardly developed, and whose bones are yielding, sit much in this manner, with their dress fitted tightly to their forms—or, rather, their forms fitted to their close dress, in a manner most destructive to health.

"O that the customs of society would let females out of prison! O that they might be allowed to rid themselves of the torment and torture of a style of dress fit only for Egyptian mummies! And will our countrywomen ever be such servile slaves to customs they might reform? Will they always ape the wasp, when the freedom of grace and ease are within their reach? The free, full, and swelling waist; the graceful folds of the floating robe, with its true Roman elegance; must these ever be mere ideal goods? Will not American females rise in the full vigour of intellectual majesty, and hunt from society constraint and compression, and the untold anguish they produce?

"But what avails the Roman style of dress, if our waists must be cramped beneath its swelling folds? I have no patience with the

world ; man, on whom the noble gift of reason was bestowed to improve his condition, makes himself more wretched, more to be pitied than the lowest animal. Why is it so ? It is because, though made 'upright, he has sought out many inventions.'

"With what pleasing and joyous anticipations do the friends of science look forward to the time when this black night of ignorance shall be chased from our beloved land, and light be poured in even to every dark corner !

"How can the dawn of this day be hastened ? I answer, by the efforts of woman ; let woman use her energies ; let her attain that moral and intellectual elevation which is her right. Let her attain that height where men *cannot* look down upon her if they *would*. Let her repudiate at once and for ever those sickly tales of fiction that enervate the mind without informing or improving. Let her nobly resolve that she will have science, that she will no longer be a plaything, a bauble. When woman thus arises in the greatness of her intellectual strength, then there will be a new era in the history of our world."

Then she describes the feet—the many bones, ligaments, tendons, etc., of which they are composed, and asks why such beautiful and useful machines should be cramped, deformed, crippled and diseased. She asks :—

"Why mar the fairest and most useful part of heaven's grand mechanism by such ridiculous fashions ?

"A great physician once said that 'snuff would never injure any one's brains, because any one who had brains would not take it.' But we know better than this ; we know that sensible people are as often the slaves of bad habits as those who are deficient in sense. Sensible ladies will pinch their feet under the false notion that it is genteel to have small feet. Genteel ! Is it genteel to have corns, to have a shapeless mass of a foot, that would frighten an anatomist, or that he would, at least, set down as a nondescript ? Is it genteel to have impeded circulation and all its train of horrors ? Oh ! when will ladies of sense 'come to their senses,' and leave off tight shoes, and the thousand torments which they inflict upon themselves at Fashion's bidding ?

"The whole head above the neck consists of sixty-three bones. The spine, or back-bone, contains twenty-four separate bones ; these are called vertebræ. At the bottom of the spine are four more. There are twenty-four ribs—twelve on each side. Then there is the breast-bone, or sternum. A complete human skeleton contains two hundred and forty bones."

The fourth lecture includes the muscular system, and three organs of the senses—eye, ear, and nose.

She did not waste time on anatomical details, which, however interesting, were not quite suited to her audiences, and were not necessary to the great object she had ever in view. Muscles are the "lean meat" of the butchers—each fibre of which contracts to move the bones to which it is attached directly or through its tendons. The power of these muscular fibres acting at a disadvantage on the short arm of the bony lever by which a man, straightening his knees, for example, can lift a weight of two or three hundred pounds, is a mechanical marvel of nervous and muscular power. Not less so are the rapid automatic movements of, for example, a first-rate musician playing the piano-forte.

The muscles clothe the bony skeleton and make it a form of beauty. Cushions of fat give a rounded form, conveniently storing the fuel which the nerve power can at need convert into force or heat. Too much food causes the disease of obesity. Too little, or a bad digestion, or less of the power of assimilation, causes the opposite condition of scragginess.

Health and beauty are in the golden mean of enough and not too much. Health and beauty come of a pure and temperate diet—disease and ugliness from the intemperate and impure. The foods which contain oil, or starch, or sugar, make the fat or adipose matter of the body. The lecturer says:—

"Fat often concretes on the surface of the skin, becomes mixed with hardened mucus, and forms those little pimples so common on the face called *acnae*, and commonly supposed to be worms. A plain, simple diet, and frequent ablutions, will in time wholly cure this disagreeable eruption. I knew a young man, who was a very gross liver, whose face was one continued cluster of these pimples, with their disgusting yellow heads. He could not endure the sight of his face, and he determined to abjure his gluttony to improve his countenance. He succeeded, by plain diet and bathing the whole surface of his body, in getting a smooth, handsome face. But in the meantime he lost a large amount of fat, and became quite lean. But the best of the story remains to be told. He had been rather stupid in mind as well as diseased in body, as if this morbid matter oppressed his brain. He was a dull, poor scholar, and his friends despaired of

his ever becoming useful to himself or others. But after this change in his habits he became as studious as he had before been dull and idle. He made rapid progress in study, and his whole being and character seemed altered.

“Fat being a bad conductor of heat, keeps the body warm. Those who have much fat perspire easily. Where the secretion of fat is beyond a moderate quantity, say about one twentieth part of the whole frame, the play of the different organs is impeded; the size of the blood-vessels is diminished; the pulse is oppressed; the breathing becomes difficult, circulation impeded, with a tendency to drowsiness and palpitations, and danger of apoplexy.

“John Mason Good, the justly celebrated author of ‘The Study of Medicine,’ ‘Book of Nature,’ etc., says, with regard to the cure of obesity, ‘that as a life of indolence and indulgence in eating and drinking is highly contributory to this condition, the remedial treatment should consist in the use of severe, regular, and habitual exercise, a hard bed, little sleep, and scanty food, derived from *vegetables alone*. Generally this diet and regimen, with a spare allowance of water, will be sufficient to bring down the highest degree of adipose corpulency. Of this,’ he says, ‘we have a striking example in the case of Wood, of Billerica, in Essex. Born of intemperate parents, he was accustomed to indulge himself in excessive eating, drinking, and indolence, till, in the forty-fourth year of his age, he became unwieldy from his bulk, was almost suffocated, laboured under indigestion, and subject to fits of gout and epilepsy. Fortunately, a friend pointed out to him the life of Cornaro. He instantly resolved to take Cornaro for his model, and, if necessary, to surpass his abridgments. With great prudence he made his change from a highly superfluous to a very spare diet, gradually; first diminishing his ale to a pint a-day, and using much less animal food, till at length, finding the plan work wonders, in his renewed vigour of mind as of body, he limited himself to a simple pudding made of sea-biscuit, flour, and skimmed milk, of which he allowed himself about one and a half pounds, about four or five o’clock, for his breakfast, and the same quantity for his dinner. Besides this he took nothing, either solid or fluid, for he had at length brought himself to abstain even from water, and found himself easier without it. He went to bed about eight or nine o’clock, rarely slept for more than five or six hours, and hence usually rose at two o’clock in the morning, and employed himself in laborious exercise till his breakfast. By this regimen he reduced himself to a middle-sized man of firm flesh, well-coloured complexion, and sound health.’

“This course, or something analogous to it, Dr. Good recommended to the famous Daniel Lambert, the greatest man in England. He weighed 739 lbs. Lambert did not try the experiment of curing himself by this simple, self-denying course, and died in about three years after consulting Dr. Good.

“If fat persons will add bathing to abstinence, they may be sure of

success. Bathing keeps open the pores, and gives the dissolved oil a chance to pass off with the perspiration. I would have no one get the idea that all fat people are gluttons, or that all gluttons are fat. Some people have a peculiar tendency to grow fat, even on a very small quantity of poor food. Let such bathe the whole surface of the body often, with much friction, and use active exercise. Others will remain thin although they take large quantities of food. Food in excess breaks down the powers of the stomach, so that great eaters are sometimes very poor and thin."

The structure of the skin, dermis and epidermis, is carefully described, with its myriads of pores, and its important function of perspiration, preserving an even temperature, the cleansing of the system, and the relief and cure of the internal organs. Nature's cure for internal diseases, fevers, poisonings, is to set up a cleansing action of the skin—to carry off diseasing matter by profuse perspirations. We bathe, rub, wear wet bandages, pack in wet sheets well covered with blankets, and use the Turkish or hot-air bath, or the Russian or Indian steam or vapour bath to excite and assist the action of the skin, purify the body, and so cure its diseases.

Of what are called "bad humours," eruptive diseases, which are but efforts at cure, Mrs. Gove said:—

"It is a fact of common observation, that plain, temperate living, with bathing, has a tendency to cure the very worst of what are called 'humours.' There may be a constitutional taint which it may be difficult to eradicate, but this, if taken early enough, may be cured by proper regimen. Those who are thoroughly temperate in their food and drink as to quality and quantity, who daily bathe the whole surface of the body, and who take proper exercise, need not fear 'humours.'

"No person will neglect thorough daily bathing who understands the nature and uses of the skin. The skin is a breathing, porous surface, and, in order to its healthy action, it should be daily cleansed by bathing and friction, and fresh air should circulate about the person as much as possible. Experimenters have demonstrated that animals become diseased and die uniformly when air is excluded from their bodies. One would suppose, from the practice of many persons, that they were trying an experiment to see how much disease they can produce by neglecting the skin, and excluding fresh air from their persons as much as possible by abundance of clothing. All clothing by day or night should be so porous as to allow the free passage of air to the skin, and also of the outward passage of insensible and sensible perspiration. The clothing of animals—hair, fur, feathers,

down, are models of healthy clothing. A porous woollen garment allows of free transpiration, and the healthy action of the warmed air upon the skin.

“People who eat freely of coarse fat food and neglect bathing must expect to have skin diseases. Bathing and rubbing the whole surface of the body with rough towels or the flesh-brush, and living upon a moderate quantity of simple, pure vegetable food, such as brown, or whole-meal bread, nice ‘vegetables,’ so-called, and fruit, ensure the pure good blood which builds up a healthy body.”

Speaking to women, the lecturer did not neglect her most important ornament—nature’s clothing of the head—the hair. It depends upon the health of the skin from which it grows, and that upon the health of the whole body. Bad blood, from unnatural food, from the dyspepsia it causes—from nervous exhaustion from any cause—may make the hair unhealthy, or cause it to fall off. The remedy is health. Natural food—a good digestion—bathing, friction, whatever excites natural action in the skin of the head will tend to the production of health and beauty of its natural covering.

“It is extremely desirable that the head should be as thoroughly washed as any part of the body, and that, too, every day. When the hair is very thick the roots can be washed without wetting the entire length of the hair. The outside of the head has much to do with the inside, whether we know it or not; and serious mischief often results from suppressed perspiration in the head. Much evil results from loading the head with caps and hoods. We should dress the head as light and cool as we can, and be comfortable.”

An anatomical description of the eyes is followed by excellent directions for their preservation from injury. She says:—

“They suffer from sympathy with a diseased body. They suffer from over-exertion, and from being exerted in too strong or too weak light, and from sudden alternations of light. Going suddenly from bright light into darkness, or from darkness into light, injures the eyes. They make great exertion to accommodate themselves to the different degrees of light, and this violent exertion injures them.

“Looking into a fire is very injurious to the eyes. Looking at molten iron endangers the sight. Reading or working in a bad light is dangerous. It is wrong to face a strong light at work. The eyes of infants should be guarded from too strong a light. Nature protects the retina, on which all pictures of the outer world are formed, by

contraction of the pupils, which, to the extent of their power, regulate the quantity of light admitted."

As the vibrations of light beat upon the nervous expanse of the retina, so do the waves of the atmosphere, which give the sensation of sound, beat upon the drum of the ear. But this tympanum may be thickened—it may be loaded by a secretion.

A partial deafness is not unfrequently caused by the accumulation of a secretion called ear-wax on the drum of the ear. This is easily removed by a small scoop, or better, perhaps, by a bit of sponge, of half-an-inch diameter, fastened to a little rod, and used with some nice soap and water—Dr. Nichols' sanitary soap, for example, or, still better, the "sapolino," invented by Mrs. Nichols. Simply cleansing the ears of this dense matter which mechanically hinders hearing, and lubricating the tympanum with a drop of olive oil, in many cases remove deafness; but when it arises from weakness or paralysis of the aural nerves, *health* is, as in so many other cases, the only cure. Surgery can do something for the ear—it can, in some cases, as Mrs. Nichols came to know, do *everything* for sight. In both senses, obstacles can be removed, but the proper action of the nerves depends upon the general health of the whole system.

The nose, carrying the sense of smell, is the natural guardian of taste, and selector or rejecter of the food best adapted to the stomach and the wants of the entire body. In a natural condition, with natural, and therefore healthy habits, it would probably be as acute as in what we call the lower animals. We should know food, drink, and even people, by their odours, as dogs seem to do. Mrs. Gove says:—

"It is highly probable that, in a natural state of the organ of smell, we could detect what would be injurious to us. In a natural state this sense is vastly more acute than in the depraved state almost universal among us. The more simply people live, the more in accordance with the laws of our nature, the more acute will be the sense of smell.

"Some people are fond of scents that are disagreeable to others.

This does not prove that there is a natural difference in noses. It merely proves that the force of habit is great. Some abuse the nose, and through that the stomach and whole system, by taking snuff. This practice not only destroys the sensibility of the olfactory nerve, but produces many evils. I can speak feelingly on this subject, having been in this hurtful, filthy, and wicked habit seven years; and it is now twelve years since I became emancipated. Snuff has a powerful effect upon the nervous system, owing to its deadly narcotic properties. It very much injures digestion, by being conveyed into the stomach with the saliva. The stomach also suffers from sympathy with other parts, which the snuff more immediately affects. Dizziness, weakness, nervous prostration, trembling, sickness at the stomach, are all consequences of snuff-taking, with numerous other evils that I have no time to enumerate. I believe snuff-takers are well aware of the injurious effects of snuff. But they will not own even to themselves the mischief it is doing them. They excuse themselves for indulging in the practice in various ways. One has a humour, and a *physician has recommended snuff*. Such a physician ought to be—I will not say in the state prison, but more *honest* or *better informed*. Another has the catarrh, and takes snuff for that. The very thing to perpetuate and aggravate any disorder of the head is snuff. Another has weak eyes, and she tries to think, and make others think, that she takes snuff to improve her eyesight. Half the time these excuses do not satisfy those who make them. But they feel so guilty for indulging in the habit, that they want an excuse. I believe my excuse was weak eyes, but the real reason was, I had got imperceptibly into this wretched habit, and had learned to love snuff. I suffered all the evils I have enumerated from its use, and many more. I knew it was killing me, and yet, like the poor enslaved drunkard, I kept on. And knowing this, was I scarcely less guilty? I know the cases are not parallel, because the drunkard abuses others beside himself. The snuff-taker does not, except it be by peevishness and restlessness, induced by the use of snuff. But have we a right to squander and throw away life by indulgence in such habits? If we shorten life—the habitual snuff-taker will very much shorten life, even though all her other habits are correct—I say, if we thus shorten life, are we not verily guilty in the sight of the Almighty?"

The fifth lecture treats of the vital subjects of the circulation of the blood, of respiration, and ventilation. She told her hearers, as she has ever since been telling her readers in her clear earnest way, how the elements of nutrition are converted by digestion into chyme—chyme into chyle—chyle into blood, which is carried to the heart, sent to the lungs to absorb oxygen from the air we breathe, thence carried back to the heart, and by its contractions,

sixty or seventy a minute, night and day, sleeping and waking, sent out by the arteries, brought back by the veins, and so perpetually, from birth to death, circulated over the whole body.

In the lungs, by contact through delicate, gauze-like membranes, each molecule of blood gets rid of its carbon, and absorbs its oxygen. It becomes purified and vitalised, so that from food—the most perfect food of milk at first, and then from the similar elements in fruits, grains, pulse, vegetables, fish, flesh, fowl, we build up and renew our bodies, and live, and move, and have our being. So that eating, drinking, and breathing, are necessities of life, and performing these functions in purity and perfection, are conditions of that strong and orderly and perfect life, which we call HEALTH.

It was a period when Fashion demanded small waists, and therefore tight-lacing of every woman. A lecture on the functions of heart and lungs meant a discourse on this method of suicide. The earnest woman, who had trained herself to do this needed work, said:—

“All the blood in the body, which amounts to about three gallons, passes through the heart, on its way to and from the lungs, once in four minutes. Ladies, I cannot answer for your blood, but this *should* be the fact. My object is to make you understand the mischiefs that arise from the ruinous practice of compressing the chest. I am at a loss to conceive how American women have become thus deeply involved in this absurd and ruinous fashion—a fashion a thousand times more hurtful, and more to be deprecated, than that of the Chinese, who compress the feet of their females. It is vain to say it is the stupid or weak-minded alone who are the victims of this fashion. Women of the finest minds, the deepest and tenderest sympathies, formed to love, to be beloved, and to diffuse happiness to those around them, go down to a premature grave, destroyed by this fashion; and not only themselves the victims, but their corset-broken constitutions descend to their children, and thus suffering is perpetuated.

“We cannot give perfect health to our children unless we ourselves possess it. I, who have at least sense enough to understand a part of the evils that result from compression, was, at the age of fourteen, well-nigh destroyed by it; and though by great care, and a sedulous employment of all the means calculated to remedy the evil, my life is made tolerably comfortable; still I am a wreck—the grasp of death is upon my vitals, placed there by the murderous corset at the early

age of fourteen. I know that I am doomed, that I can live but a short time at the longest. I would be of the greatest use while I remain. I would awaken females everywhere. I would loosen the death-grasp of the corset, and send the now-imprisoned and poisoned blood rejoicing through the veins of woman.

“If I can do this, may I not be willing to sacrifice myself to misrepresentation and abuse? What is an individual compared with the whole race? What is the comfort of one compared with the health and happiness of thousands?”

A strong vitality, though burdened with hereditary tendencies to two fatal diseases, enabled her to live a most active and useful life to the age of seventy-four; but this was made possible by her faithful adherence to the good habits of living—her obedience to the laws of life—she so earnestly taught.

We are now (1885) in a period of extraordinary compression, when her warnings are more than ever needed—but when, perhaps, they will be less than ever heeded—such is the extraordinary infatuation of women. Still, for the sake of those who may prize health more than fashion—who may have some scruples against suicide, I must give her energetic warnings. She says:—

“When the lungs are not filled with air, they cannot perform their proper functions—the blood is not purified or enlivened; in compressed lungs, not half the needed quantity of air is inhaled, and disease, not only of the lungs, but of the whole system, is the necessary consequence. Every one, male or female, should have the habit of full, deep breathing, and pure air to breathe, by night and by day—sleeping and waking.

“I have myself bled at the lungs till I fell, apparently as dead as I ever will be. If I cannot speak scientifically on this subject, I can at least speak feelingly. The paralysis of the lungs from compression favours the development of pulmonary consumption, which destroys so vast a number of women in the prime of life in England and America.

“The nervous evils attendant upon tight-lacing need an abler pen than mine to delineate. Youth is the time for brilliant hopes and aspirations after the true—the beautiful. But the hopes of our race are cut off; the buds of genius often are nipped ere they have blossomed; and to brightness and beauty succeed the gloom of the pall, or at best a blasted existence. The buoyancy of youth, the excitement of pleasure—hopes that spring in the young heart in spite of misery—often keep our ladies from sinking under the self-imposed torture, and even

make them gay and cheerful. The length of time they support life shows the power of endurance possessed by the human system; but they must fail as surely as results follow causes. I have not the shadow of a doubt that much of that nervous irritability—that *ennui* that hangs over the finest minds, shrouding the fairest prospects in gloom, may be traced to the influence of lacing before or after marriage, or both. The miserable victim of an absurd fashion has destroyed herself! See her attenuated form; hear her hollow cough; see her hand placed instinctively upon her side to ease the piercing pain; see her hanging over her poor babe, to whom she has been able to give but half an existence. Often she cannot nourish her infant. The fountains of life are forever sealed by compression. The babe must be committed to hirelings, or brought up in an unhealthy and unnatural manner at home. The unhappy mother lives on, a prey to disease, perhaps to those moral aberrations which are its consequence; and often she sinks with consumption—that fell-destroyer—that riots, gorged to the full, with half the loveliness of earth. Terrible reflections these!”

Tight-lacing, she thought, was doing as much mischief in America as alcohol, and public sentiment should be equally aroused against it.

“Much depends on woman—but woman unaided can never accomplish this great work of reform. We may strive to be great or good alone, but we strive against fearful odds, and it will be only in isolated cases that we shall succeed. Woman will never be elevated in this way. MEN should everywhere express *their* disapprobation of this cruel fashion. *What avails a woman’s reason if she is sure of being called a ‘dowdy’ by the man she admires?* I grant that some women have independence enough to *survive* even such a remark; but most of our sex would choose to be sacrificed.

“Works of fiction, sickly tales that make wasps of their heroines, foster the false taste of the community. Not long since, I took up a newspaper and cast my eyes over the first page, which contained a story. I read this sentence:—‘Rising, she displayed a delicately slender waist—rather smaller than ordinary.’ Let the dissecting knife display the ulcers in the lungs, compressed by those corsets, and it might not seem so beautiful.

“ Oh! my Nora’s gown for me,
That floats as wild as mountain breezes,
Leaving every beauty free
To sink or swell as Heaven pleases.”

Charcoal, the coarser form of the diamond which glitters lustroously on so many fingers when burned in a close room, absorbs its oxygen, and fills it with carbonic acid—in

which men drown as in water. The fire in our lungs, which warms the whole body, in the same way deprives the air of its oxygen, and loads it with putrescent matters of disease. Therefore, the ventilation of every bed-room, living room, school, church, carriage, lecture-room, theatre, should be so perfect as to give every one fresh pure air to breathe at every moment. But we all know how utterly all this is neglected. Our rooms are heated, but seldom aired. From churches to bed-rooms we have, instead of fountains of life, manufactories of death. The air we breathe is loaded with carbonic acid, and the impure exhalations from human bodies. The compressed lungs are forced to inhale poisoned air.

“The manner in which ventilation is neglected at schools is more painful, from the fact that the young creatures who are there confined six hours in a day, without any regular and systematic exercise, are less capable of resisting hurtful impressions than those who are older. Children fail often at school and sink under illness, or the seeds of consumption are sown there, to be developed in after years. Yet few parents ever suspect that the impure air of the school-room has anything to do with the illness of their child. Few inquire whether the school-room is ventilated or not. I know that other causes are continually undermining the health of our youth. The process of educating our children by steam, if I may be allowed the expression, does them great injury. Bad air is only one cause of evil. Compression is only one cause. Still the evils to which they give rise may well be called ‘Legion,’ for they are many.”

In London and all English towns there is the same lack of ventilation, and therefore of pure vital air, in workshops, manufactories, and large commercial houses. In the crowded homes of poverty, in “outcast” and “horrible” London, Manchester, Liverpool, Glasgow, Dublin, the foul air is the cause of at least half of the unnatural—preventible—mortality. In these towns the death-rate rises from a normal 10 or 12 to an abnormal, horrible mortality of 30 or 40 per 1000 per annum.

The sixth lecture treats of the stomach and its functions. It may be asked, Why not begin in this centre of vital operations? Why bones and muscles, heart and lungs, before this most central and important of organs? I think

the motive was to show the importance of food and digestion—of providing the proper material for making blood, and building up and renewing from day to day this wonderful machinery of animal life.

In the organic living world, she says:—

“Everything is continually changing. Not a leaf, not a plant, not a flower, not even a blade of grass is the same to-day that it was yesterday. They are changed. They are giving off one set of particles, and taking up other particles. Plants must have nourishment. They must have oxygen, hydrogen, carbon, to supply the matter they have used. Deprived of their nourishment, they wither and die. It is the same with all animals, and with man. Matter used, and changed in using, in brain and nerves, and muscles, passes off from the lungs, the pores of the skin, the kidneys, the bowels; and all this used, wasted, destroyed matter is restored by the processes of nutrition. The blood, circulating through every organ of the body, first supplies the matter that builds it up from a microscopic cell or germ, and that replaces the atoms used from hour to hour. The daily supply of food, which gives us the matter of growth, reparation, force and animal heat, goes first to the stomach, a membranous muscular bag or pouch lying at the pit of the stomach, somewhat on the left side of the body. Into this organ our food descends, after due mastication, and mingling with the saliva, poured into the mouth for that purpose.

“The muscular coat of the stomach gives a kind of churning motion to its contents—the food we have eaten. It is turned over and over while being penetrated and dissolved by the gastric juice secreted from the blood by glands in the coats of the stomach.

“The action of the gastric fluid upon food softens it, separates its particles into a milky fluid called chyme, which then passes on into the small intestines, from which the blood-making matter is absorbed, and subjected in the glands of the mesentery to the nervous action which makes it into blood—the blood which goes to the heart, and is by that pumping organ sent moment by moment into every part of the body, to give heat, and force, and new matter—to supply the constant waste of the old.

“Deprived of food, we lose, first, our animal heat. The hungry suffer from cold. We burn the carbon of our food—the starch, sugar, oil, within the body, so as to keep up a pretty uniform temperature of 98 degrees Fahrenheit. This is the standard of health. The nitrogenous elements—the gluten of bread—the albumen of eggs and fruit—the caseine of milk and cheese, give us the tissue-forming elements that build up and restore the bodily organs.”

The practical lessons to be drawn from this action of the stomach and digestive and assimilating organs upon the

daily supply of food are very clearly and forcibly stated by Mrs. Gove in her lectures. She says:—

“The stomach is the store-house where are put materials for repairing the waste of the body; and the Creator has given us hunger and thirst as watchful monitors to inform us when we need food to repair the waste of the body. We should eat in order to live. But how few do this. How many live to eat, instead of eating to live. Sensual gratification in eating, in drinking, in everything, seems to be the ruling motive with many in our perverted and depraved world. We should come to that state where, ‘whether we eat, or drink, or whatever we do, we should do all to the glory of God.’ People should not inquire what will best please a depraved and perverted appetite, but what will be best for them. They should inform themselves on these subjects, learn their organisation, and what is best for them, and then resolutely do what appears to be duty. However unpleasant it may be at first, it will become pleasant by habit. I know that people think they cannot live on natural food. They have no appetite for it. They want something that will ‘*relish*.’ But if a person by habit can get so as to love the taste of tobacco, that nauseous weed, or the smell and taste of rum, that ‘liquid fire,’ as it has been often and aptly denominated, I ask, need we despair of being able to relish plain food?

“Hunger and thirst are sensations given us to notify us that the system wants a supply of nourishment, that is, true hunger and thirst advertise us of this fact. How many of you would be satisfied to make a meal of bread, of fruit, of rice, of potatoes, and nothing else? I do not say that it is right or proper that any of you should come at once to such diet as this; but I do say, were the appetite natural and unperverted, you would be perfectly satisfied with such food. A writer on diet speaks of the habitual appetite in this manner:—‘The artificial appetite is that excited by stomachic elixirs, cordials, pickles, digestive salts, etc., which remains only as long as the operation of these stimulants continues.’ Now, I have a terrible fact in reserve for those who eat too much, either from habit or from an artificial appetite, induced by the use of stimulants.

“When the stomach is excited, it pours out the gastric fluid, much as the salivary secretions are poured into the mouth.”

But a stomach stimulated by spices and other condiments loses its reactive power, digestion is impaired, blood is not supplied to the organism, the brain and body become feeble and diseased.

The secret of health—so far as the supply of matter for reparation, heat and force is concerned—is to adopt a pure, natural, simple diet, sufficient for the wants of the body, but without excess, and the avoidance of stimulants or

excitants. Any quantity of food beyond what is required to repair waste, and supply the needed force and heat, is excess, is waste, and involves a needless expenditure of vitality.

Simple, natural food should be taken at regular intervals, so that the organs of digestion and assimilation may do their work without disturbance, and then have a period of rest. Experimenters have done well on one meal in the twenty-four hours—many take but two meals; the greater number have settled upon three. Luxurious people, who live to eat, instead of eating to live, manage to dispose of four or five meals a-day—and also to suffer from dyspepsia, gout, obesity, and in many cases to die suddenly of apoplexy.

Fond parents often wrong their children, injure their health, and cause serious diseases by giving them confectionary between their meals, and high seasoned dishes. The proper food for children is at first milk, then brown bread, rice, oatmeal, or other cereal foods, plain puddings, potatoes and nice vegetables, and above all ripe, delicious fruit. The less of rich cake, pastry and confectionary the better. Pure air—pure and simple food—pure water—plenty of play—daily bathing—no excess of brain work—these are the conditions of health for children. They need air and exercise; they are the worse for undue stimulation of the intellect or indulgence of appetite.

Fond of her own children, and of all children, Mrs. Nichols was faithful in warning mothers of danger to their health, and very successful in curing their diseases. She saved many lives and gladdened many hearts. She says:—

“I know a family—and who does not know such a family?—which has lost several children by wrong management—by improper indulgence. But the parents do not dream of this. They think they did for them all that they could do. No doubt they did—according to their light. They had the best medical attendance, and did all the doctor told them to do. But their children were taken away.

“Still these parents have followed precisely the same course with each succeeding child—the course of indulgence. Had those children

been rightly managed in all things, I have not the shadow of a doubt they might now have been living. But they were not rightly managed. They were allowed to eat everything usually eaten among what are termed good livers. They were doubtless much injured, during the first months of their lives, by the improper food and habits of the mother, by impure air, etc. But as soon as the little innocents could eat, they were fed with hurtful food at improper times, and in improper quantities. The skin was neglected. Perhaps they were never bathed a dozen times during their lives. And when, in consequence of all the abuses to which they were subjected, disease attacked them, the afflicted parents wondered why their child was the victim of disease. They did not know that the penalty of violated laws was visited upon their child—that its sickness was an effect that follows a cause.

“What is past cannot be recalled; and what was done in the days of ignorance we should not recall to harrow the mind, but as a warning. In the future there is a redeeming power. That parent who knows not the anatomy and physiology of the stomach should obtain information. Knowledge is more needful for the mother than gold, or silver, or precious stones. That mother who knows not the anatomy and physiology of the skin will neglect it, both as respects herself and her children. But if she can have the information she ought to have, she will feel that it is as important to bathe the whole surface of the body, and thus keep the pores open for the transmission of waste and diseasing matter, as to take her meals or give her children theirs. A pure and active skin relieves the internal organs and prevents disease. Skin, lungs, stomach, bowels, must all act healthily, working together for good.

“The excess of stimulating spices in food is a great evil. They contain no nutriment—stimulate to excess, and cause disease in the stomach. I know a gentleman who took tobacco and cloves so as to cause such dyspepsia that it ‘wrenched his stomach,’ as he expressed it, to wash his hands. He died after many days of great agony, from a closing of the pyloric orifice of the stomach.”

CHAPTER III.

FOUR LECTURES ON DIET.

MRS. GOVE was neighbour and friend of ALCOTT and EMERSON, a pupil of HENRY G. WRIGHT, and through him of the mystic GREAVES, and had attended the lectures of SYLVESTER GRAHAM. Needless to say that she was an enthusiastic Vegetarian, who at the period of her departure from this life had not tasted flesh meat for fifty years. She believed that by means of a pure diet and her daily bath she had conquered, at least that she had kept at bay, her threatening hereditary diseases—consumption and cancer.

The seventh lecture to women carries up the structure from the foundation already laid in her discourse upon the stomach and its functions. The subject is important and she tried to do it justice, knowing that pure food makes pure blood, from which the purely nourished nerves build up a healthy body.

“Appetite,” she says, “is placed as a watchful sentinel to warn us when the stomach needs materials to supply, through the medium of the blood, the waste of the system,”—but, unhappily, the natural appetite is perverted by dainties and excess, and becomes a source of disease instead of the guardian of health.

The whole body sympathises with the stomach, and when that central organ is wrong, brain, nerves, the whole body suffers. Near the stomach is the solar plexus—a great centre of the nervous system of organic life—the nerves that preside over the formation and renewal of all the bodily organs.

The conditions of a healthy growth and daily renewal of the whole body are very important. The matter must be well chosen, it must be taken at proper intervals to give

the organs of digestion and assimilation their needful rest; food must be well masticated and insalivated so that its solution may begin in the mouth, and there should be a period of rest after eating so that the full force of the nervous system may act upon the food. Rest before eating to gather force. Eat slowly and cheerfully, that mastication may be thorough, the gastric secretion abundant. No care, no thought, no reading at meals; better leave even letters and newspapers. Light and cheerful conversation, mirth and laughter, may promote digestion. Much brain action hinders it.

Bolting food in a hurry—rushing out from work with the brain full of it and demanding more than its share of blood and force, and eating rapidly, is the way to get dyspepsia.

The digestion begun by the gastric fluid in the stomach is continued by the action of other fluids in the small intestines. The liver, a large organ below the lungs, on the right side, supplies bile which helps to dissolve oily matter in the portion of the intestines near the stomach. A smaller glandular organ, the pancreas, or sweet-bread, supplies the pancreatic juice or fluid, which also does its work in preparing the elements of food to be converted into blood, in the mesenteric glands.

Stomach and intestines have their own nerves, muscles and movements. The stomach has a kind of churning movement by which the food is turned over and over, while in their long course the bowels move like a great worm, with successive contractions, by which the matter they contain is pushed forward, while the absorbents gather from the dissolved food the elements required for the blood-making process.

The food is not naturally all nutriment. In fruits, the most natural food of man, and in the roots, tubers, stalks, leaves, and seeds, or grains—wheat, rye, oats, barley, maize, which are condensed fruits and seeds of plants, there is a certain proportion of fibrous indigestible matter, which seems to mechanically promote the action of stomach and

bowels. Food too concentrated in its character is more difficult of digestion, and tends more to constipation of the bowels. Thus people who eat fine flour bread need opening medicines, while fruits, vegetables, whole-meal bread, stimulate the action of the bowels and cause a healthy regularity.

This is a matter of great importance. All the processes of nutrition, from the proper choice and mastication of the food, should be regularly and thoroughly performed. And the choice of food—its naturalness—its adaptation to its uses, is of great importance to the health of body and mind. This matter of diet and digestion is very important, because life, health, power to think, to work, to enjoy, depend upon it. The body, wasting in all its organs day by day, must be constantly supplied with new matter. In the choice of that matter, or the sources from which it can be obtained, nature must be our guide. Insects and animals are guided by instinct. Every animal knows what is good for it. Man alone forms habits of eating and drinking what destroys his health and shortens his life. Man alone eats unnatural food, and gets into habits of taking poisons which pervert his understanding, enfeeble his body, cause disease and shorten life.

The natural food of man is in infancy the milk secreted by mother or nurse, or the milk of some animal of similar constitution as a substitute. After the period of infancy the natural food of man is similar to that of the animals he most closely resembles—fruits, nuts, porridge or bread made of the seeds of grasses; rice, wheat, rye, barley, oats, maize, and a variety of tubers, like the potato; and roots, like the beet, carrot, parsnip; bulbs, like onions; greens, like spinach, cabbage, etc., etc.—an immense variety of pure and healthy food, sufficient for all his wants.

Naturally, the first food of man, after the milk, secreted from the blood of the mother, is fruit; and the fruits we find most delicious contain all the elements required to build up and sustain the body, in just the proportions required. Strawberries, grapes, figs, dates, bananas, apples,

pears, peaches, plums, melons, are all healthful good foods, containing tissue matter for muscle and nerve, bone matter for bones, and all that is needed to make the body and keep it in health. A man can live entirely and perfectly on a diet of bananas, grapes, or apples; he can live perfectly well on wheat or maize; but it is probable that the best diet is a combination of grains and fruits. Millions of men live almost entirely on the banana, held by many to have been the chief food of primeval man. Millions in Africa live almost wholly upon dates. Maize, rice, wheat, rye, barley, oats, are the well known food staples of large portions of the human race.

Failing the natural supplies of food from the vegetable kingdom, animals became carnivorous and devoured each other, and men have followed their example—sometimes with, but oftener without, such necessity. All animals live on vegetables, either at first or second hand, and the strongest and most useful animals are purely vegetarians—sheep, cattle, horses, camels, elephants.

With this condensed presentation of a portion of the arguments for the sufficiency and healthiness of the vegetarian diet, I will continue my extracts from the lectures.

The use of flesh and concentrated food, such as fine flour bread, leads to the use of cathartics, which have their own dangers and evils:—"derangement, inflammation and disease of the internal organs." She quotes Dr. Cullen, who says:—

"'Vegetable aliment, as never over-distending the vessels or loading the system, never interrupts the stronger emotions of the mind; while the heat, fulness, and weight of animal food is an enemy to its vigorous efforts.' Again, he says, 'I am firmly persuaded that any man who early in life will enter upon the constant practice of bodily labour, and of abstinence from animal food, will be preserved entirely from disease;' and 'It is animal food that especially predisposes to the plethora and inflammatory state, and that food is therefore to be especially avoided.'

"Dr. Wm. Lambe, in his 'Additional Reports on the Effects of a Peculiar Regimen in Cases of Cancer, Scrofula, Consumption, Asthma, and other Chronic Diseases,' says: 'We see daily examples of young persons

becoming consumptive, who never went without animal food a day of their lives. If the use of animal food were necessary to prevent consumption, we should expect, where people lived almost exclusively upon such a diet, that the disease would be unknown. Now the Indian tribes visited by Hearne lived in this manner. They do not cultivate the earth; they subsist by hunting and the scanty produce of spontaneous vegetation. But among these tribes consumption is common. Their diseases, according to Hearne, are fluxes, scurvy, and consumption.'

"Dr. Lambe further says:—'In the last four years several cases of glandular swellings have occurred to me at the General Dispensary, and I have made particular inquiries into the mode of living of such children. In the majority of cases they had animal food. It seems certain that animal food predisposes to disease. Timoric, in his account of the plague at Constantinople, asserts that the Armenians, who live chiefly on vegetable food, were far less disposed to the disease than other people. Contagions act with great virulence upon bodies prepared by a full diet of animal food.'

"The same great man says further, 'The use of animal food hurries on life with an unnatural and unhealthy rapidity. We arrive at puberty too soon; the passions are developed too early; in the male they acquire an impetuosity approaching to madness; females become mothers too early, and too frequently; and finally, the system becomes prematurely exhausted and destroyed, and we become diseased and old when we ought to be in middle life.'

"Professor Lawrence, author of 'Lectures on Physiology,' member of the Royal College of Surgeons, London, professor of anatomy and surgery to the college, and surgeon to several hospitals, has the following remarks respecting the indications afforded by our anatomical character, which are, as you will perceive, decisive in favour of vegetable diet:—'Physiologists have usually represented that our species hold a middle rank, in the masticatory and digestive apparatus, between the flesh-eating and herbivorous animals: a statement which seems rather to have been deduced from what we have learned by experience on the subject than to result from a natural comparison between men and animals. The teeth and jaws of men are in all respects much more similar to those of monkeys than any other animal. Thus we find that whether we consider the teeth, the jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ (monkey race), all of which, in their natural state, are completely herbivorous.'

"Dr. Hitchcock, an American medical professor, gives good testimony to the superiority of what physicians used to prescribe to invalids as a milk diet—a diet consisting chiefly of bread, milk, and fruit. He says:—'A diet chiefly of milk produces a most happy serenity, vigour, and cheerfulness of mind, very different from the gloomy, crabbed, and irritable temper and foggy intellect of the man

who devours flesh, fish, and fowl with ravenous appetite, and adds pudding, pies, and cakes to the load.'

"When I hear people say, 'I have a dreadful sick headache once a week, or once a month'—as the case may be—'and I don't expect to get rid of it; all our family were subject to sick headache,' I think that she who complains, and 'all her family,' were wrong in their habits. Let one who has sick headache take a moderate quantity of plain food in the morning—say a slice of good bread, not made of fine flour, an apple, a pear, or any good fruit. If milk agree with her habit, let her take a small cup of milk, or she may take some gruel, or rice broth made without flesh, if she must have fluid to supply the place of coffee, which, by the way, does more to produce headache than almost any one thing.

"Let this sufferer take such a breakfast at six or seven o'clock (six is the best hour for summer, and seven for winter), and let her take nothing except good cold water into her stomach till noon; then let her take a plain dinner. She may eat boiled vegetables, peas or beans, but she must not eat 'pork' with these vegetables, for the oil is so difficult of digestion, that she will surely find herself in trouble if she does. There are many forms of plain food; there is an almost endless variety, instead of the starvation which many imagine, where no animal food and no oil is taken. Good bread is the main article, then boiled vegetables, peas, beans, rice, rice pudding, sago, tapioca, and fruits, baked and cooked in other ways. Oh! the world is full of good things without *eating the dead*! Let the sufferer from periodical headache, or, indeed, from any ache, make a selection from these good things, and not take too much variety, be guarded on this point, and leave tea and coffee, take her meals at regular intervals, about six hours apart, and take no luncheons. Let her take exercise enough, and not too much; let her retire to bed at nine or ten, and rise at four, five, or six; five is the best for most people, six will do, and four for those who can receive it; let her bathe the whole surface of the body daily, either in warm or cold water, and rub the skin dry with a hard crash towel; let her regularly do this, and she may expect improved health, if there is any vital energy left to improve. Let mothers pursue this course with themselves, and with their children, with this variation: children have to support the continual waste of the system, and growth also, and they must have food oftener than adults. But a great mistake is committed by giving children food too often. Small children should have a lunch midway between their meals, forenoon and afternoon, and at no other time; larger children should have a lunch only in the forenoon. It is an error to feed children and put them directly to bed. How many poor children are fed with, or allowed to eat, hot fine flour bread and butter, minced pie, or some other rich pie, and rich cake, and then put to bed; and they are blamed for being 'cross,' as it is called, after being allowed to eat such improper food. The mother knows the

child is sick often, and restless and uneasy nearly all the time. But she makes no alteration in its food, or in her management of it. She may have lost several children at two or three years of age, but she seems to think it was a special dispensation of Providence, and not in the least to be set to the account of her management of her child. She does not reflect that her rooms were, perhaps, improperly aired, and that bad air did its part toward diseasing her infant. She does not know that it is of the highest importance, in order that the functions of the skin be properly performed, that her child should be bathed daily. She does not know that very often diarrhœas are produced to carry off waste and hurtful particles from the body that ought to be thrown off through the pores of the skin. She is frightened at the diarrhœa, and gives the poor infant some astringent, or supposed astringent, to stop it, perhaps boiled milk, or flour boiled in milk. You know how this operates; as there is no innutritious matter in the flour and milk, there is little to pass off through the intestines. But, perhaps, the poor child does not get off so easily. It must be subjected to a course of domestic practice. It must take tincture of rhubarb, or some quack medicine, and, if the mother is bold enough, even calomel. I have known a mother give her infant calomel, dose after dose. Oh! that some one could speak on this subject, with a voice that might be heard from the Atlantic to the Pacific! Oh! that mothers could be taught, not two or three hundred, but thousands and tens of thousands, to let deadly mixtures alone—to substitute a warm bath for a dose of poison.

“Dr. Dick, the popular author of the ‘Philosophy of Religion,’ writing of the primitive diet of man, says:—‘To take the life of any sensitive being, and to feed on its flesh, appears incompatible with a state of innocence, and therefore no such grant was given to Adam in Paradise, nor to the antediluvians. It appears to have been a grant suited only to the degraded state of man after the deluge, and it is probable that, as he advances in the scale of moral perfection in the future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man—as that which is best suited to the rank of rational and moral intelligences.’

“Many people seem to have no idea that they lay themselves open to disease, and invite it by a rich, stimulating, and oily diet. If the smallpox were at their doors they would feel the necessity of using plain, wholesome food. They would not dare to load and irritate the system with oils, salts, etc. Yet they seem wholly unconscious that a regimen that will enable them to pass with safety through small-pox will enable them to pass with safety through any other disease, or to resist its attacks altogether. Yet this is the fact. All the disorders incident to childhood have been divested of their terrors to my child, merely because she has been reared in a *degree* of temperance.

“I have seen a child struck down, as it were, in a moment with

scarlet fever, with a lunch of rich cake in its hand. The child had been reared on rich, stimulating food. That fever might be described in one word. *It was death.* While another child, who had been kept in a good degree of temperance, and bathed occasionally, was violently seized with this same fever, and by rational treatment, passed with safety through it, never refraining entirely from play on any day of its illness, and only remaining five days in the house.

“In many cases of scarlet fever, all that seems necessary is abstinence from food, pure air, cleanliness, and bathing with cold water when the heat is great, and with warm water when the patient is chilly.

“Some years since the smallpox raged in the northern part of Vermont and Canada. Many families were inoculated with it. All who did not have the disorder the natural way were inoculated. Those whose families were inoculated lived very temperately and rationally for a time before they were inoculated. They said the disorder was stripped of all its terrors by this course, and they dreaded it no more than measles, and would as willingly have their families pass through it as through measles. Yet they never seemed to think for a moment that refraining from salt, grease, etc., would give them a similar immunity in measles and other disorders, or save them entirely from many diseases. If, by *temporary* abstinence from rich food, people can gain such advantages, what may they gain by temperance for years, joined with perfect cleanliness? Bathing the whole surface of the body, thus keeping up the action of the skin, and enabling it to throw off waste and hurtful particles that would otherwise fester in the system and cause disease, though of such immense importance, was not thought of by those who adopted a course of temperance in order to pass through the smallpox with safety.

“I have known several individuals who had smallpox after living on the Graham system for a few years, and they did not suffer so much as many do in an ordinary case of measles. Some were not even confined to their homes.

“A vegetable aliment, I am satisfied from experience, from observation, from the testimony of the great and good in different ages, is far better suited to sustain man in health, and enable him to be fully what he was intended to be, than animal food or a mixed diet.

“Those Brahmins who abstain most scrupulously from the flesh of animals attain to the greatest longevity. Dr. Lambe says, ‘Life is prolonged, in incurable diseases, about one-tenth by vegetable diet.’ He further says, ‘It affords no trifling ground of suspicion against animal food that it so obviously inclines us to corpulency. Corpulency itself is a species of disease, and a still surer harbinger of other diseases. It is so even in animals. When a sheep has become fat, the butcher knows it must be killed, or it will rot and decline. It is rare, indeed, for the corpulent to be long-lived. They are, at the same time, sleepy, lethargic, and short-breathed. Even Hippocrates (that father of

medicine) says those who are uncommonly fat die more quickly than the lean.'

"Dr. Lambe further says, 'I have observed no ill consequences from the relinquishment of animal food. The apprehended danger of the change, with which men scare themselves and their neighbours, is a mere phantom of the imagination. The danger, in truth, lies wholly on the other side.'

"The Bible Christians of Philadelphia have lived many years—some of them between thirty and forty years—upon a vegetable diet. They have reared families of children, who have now families in their turn, and neither children nor grand-children have ever tasted flesh, fish, or fowl. With the exception of abstinence from animal food and intoxicating drinks, their habits are no better than those around them; nevertheless, they have an ordinary share of health, and I never heard of a case of scrofula among them; yet many believe that scrofula is a result of a vegetable diet.

"Socrates, Plato, Zeno, Epicurus, and others of the masters of ancient wisdom, adhered to the Pythagorean diet (vegetable diet), and are known to have arrived at old age with uninterrupted health.

"It has been truly said, by one far wiser than I am, that 'animal food is unfavourable to the intellectual powers.' I know many people have much intellectual power who use animal food. This does not prove that they would not have more if they used only vegetable aliment. All the senses are improved by vegetable diet.

"But most especially should the consumptive abstain from animal food. The heat, the increase of vascular action, induced by animal food, makes it very improper that such persons should take it.

"Milk and vegetables would be proper for the consumptive, even if they were proper for no one else.

"Plautus, a distinguished Roman writer, who flourished about two thousand years ago, says: 'That man is not by nature destined to devour animal food, is evident from the constitution of the human frame, which bears no resemblance to wild beasts or birds of prey. Man is not provided with claws or talons, with sharpness of fang or tusk, so well adapted to tear and lacerate.'

"Plutarch, the beauty of whose writings has charmed and even enraptured so many thousands, says, 'It is best to accustom ourselves to eat no meat at all; for the earth affords plenty enough of things, not only fit for nourishment, but for enjoyment and delight: some of which may be eaten without much preparation, and others may be made pleasant by adding divers other things to them.

"'You ask me,' continues Plutarch, 'for what reason Pythagoras abstained from eating the flesh of brutes. For my part, I am astonished to think, on the contrary, what appetite first induced man to taste of a dead carcass.'

"In a medical work of much value, I find the following: 'Errors in diet are the great source of disease; amendment of diet is the great

basis of recovery. Medicines may relieve or suspend the majority of diseases, but medicines can *never* cure without the aid of regimen. And Abernethy says, 'I say it is horribly absurd, and I have no patience to hear and see what I do, as if medicines could cure a disease.' "

She rejected condiments, spices, stimulating sauces, as needless, an incitement to excess, and in many cases injurious. Salt aggravated, if it did not cause, diseases of the mucous membrane and the skin. Salted provisions at sea caused scurvy; while vegetables and fruits prevented or cured it. "People living in the common way," she said, "have too much thirst. They create internal fever, and must have water, tea, beer, or stronger liquids to quench it. People who live on vegetable foods and fruits can go for months without drinking any liquid."

She condemned not only the alcoholic stimulants—wine, beer, spirits—but was opposed perhaps still more to the milder, and, as many suppose, harmless beverages of coffee and tea. "Nothing," she held, "can really give strength to the system but plain, wholesome food. In her transparent honesty she did not hesitate to warn others from her own experience. She said:—

"Thirteen years since I took laudanum, and thought I could have no rest from my misery without it. Had I continued the practice much longer, I should have had repose from *bodily* sufferings. The fact was, my habits were wrong; I had deranged my nervous system by the excessive use of tea, and by almost continual study, night and day, till my life was disease. My excruciating pain was relieved for the time being by laudanum, but it was only for the time being. I was perfectly sensible that it made me worse ultimately. I have wrecked my constitution. I owe what little of vitality I now possess to temperance and regularity, and I can sympathise most feelingly with those who are destroying health in the manner I destroyed mine. Let those who do not wish to commit suicide avoid opium in all its forms."

There was in this statement too little faith in the healing, restoring powers of nature. People who conquer alcohol or opium often live long and useful lives, as she did.

After quoting the statements of physicians as to the

effects of tea and coffee upon the nervous system, she says:—

“I have promised to give you my own experience with respect to tea and coffee. From a child I drank tea. My parents were great tea-drinkers. I became so attached to tea that I was not willing to make a meal without it, and I must have it very strong. At length I was not satisfied with it at my meals. I chewed it, and often put a handful in a cup, poured boiling water on it, let it cool, and then drank the infusion, and ate the tea. I became a most wretched being. I had never had firm health from a child, owing to improper management in rearing me. Severe nervous prostration, accompanied by mental depression, were often my portion. Other bad habits joined with the tea in producing my misery, no doubt. But a great part of my distress left me when I left tea, although I still retained many bad habits. But I was not wholly relieved till I adopted the temperance system in all its parts. After I left tea, I became gradually a slave to coffee. I had, therefore, a good opportunity to judge of the effects of each. I am satisfied coffee much increases arterial action, produces palpitation, weakness, and trembling. I used coffee when my other habits were better, much better than they were when I took tea. I can judge better, perhaps, of the effects of coffee than of tea, though I am convinced tea is equally hurtful. My weakness, and trembling, and sickness became so great during the forenoon (for I only took coffee habitually in the morning) that I was not able properly to attend to my duties as a teacher. In the afternoon my abused system would rally its powers, and I would be better. I resolved to abandon coffee. I did so, and immediately my system became renovated. I was enabled to perform my duties with ease and cheerfulness, free from nervous prostration or mental depression, free from palpitation, weakness, and trembling. I now take plain food, with no seasoning except a very little salt. If I wholly disused salt, I believe it would be better. I take no fluid with my meals except a small cup of milk, perhaps twice in the day. I eat no flesh, no oils, or grease of any kind; and, unless I use much exercise, I am seldom thirsty. I have sometimes passed weeks without taking any drink, or any fluid, only the small quantity of milk I eat morning and night. When I do need drink, water is the most grateful of all fluids. There is a delicious taste in pure water that tea and coffee drinkers know nothing about. But pure water is seldom found. Much impurity exists in our water. This impurity is the cause of many evils. The gravel is no doubt often caused, and always aggravated, by drinking impure water, especially such as contains calcareous matter. Rain water, where it is caught in a proper manner, is probably better than any that many people can get. Filtered or distilled water would be better still, perhaps. But if so much mischief results from drinking impure water, should we not avoid, as far as we

are able, the necessity of drinking it? Should we not eat succulent food, good milk, and fruits, rather than light up a fever in our veins by the use of flesh, oils, condiments, etc., which we must quench with impure water, or something worse?

“Great care should be taken with respect to milk. Still slops, dirty swill, etc., are not the natural food of a cow, and such horrid slops, drained through the vessels of an unhealthy animal (for a cow fed in this manner will quickly become unhealthy), must be very improper food, to say the least of it. Good milk is good diet for many, though it does not agree with some, especially those who have a tendency to fat, or are troubled with humours. Let our habits be such that we have none but natural thirst, and pure water will be grateful and healthful.”

Let me add, that in any country with such a rainfall as the United Kingdom of Great Britain and Ireland, there can be no difficulty in getting pure soft water to drink. Rain is really distilled water. It needs only to be stored in good cisterns. In towns it needs to be freed from its gathered atmospheric impurities by filtration. Distilled water may be also had at a very little cost. And our ordinary river waters, well filtered, are certainly more healthful than malt liquors. It may be remembered, also, that those who eat fruits and vegetables get their water very pure, and generally in sufficient quantity.

BRAIN AND NERVES

In her eleventh lecture Mrs. Gove gave as clear an account as was possible of the nervous system in man and the higher animals—the brain, organ of thought, emotion, and all voluntary action, with its nerves of sensation and will, going to the entire muscular system, and the nerves of organic life, which preside over the formation and circulation of the blood, and under whose influence the body is built up and nourished.

The brain is the organ of sensation, thought, will, memory, and all voluntary action. In it resides our mysterious self-hood—in it are stored all our experiences. The whole body, with all its organism, is but the servant of the brain, or the spirit of which it is the instrument.

Another nervous system presides over the formation, the functions, the life of the body; builds up the brain itself,

and all the organism. It has its centres in what are called plexuses, gatherings of nerve fibres, or little brains, which supply force, and with their own intelligence preside over, direct, and govern the digestion of food, the formation and circulation of blood, the secretions of milk, bile, etc., and all the functions of the reproductive system. It is by the nerves of organic life that the germs of new beings are formed in the ovaries—egg-producing organs of the female, and the zoosperms, in the seminal fluid of the male, in the whole animal creation. Both nervous systems are necessary to preside over the formation, growth, and functions of the individual man or woman, and also over the reproduction and continuance of the species—the life of the race. The laws of health and vigorous activity apply to both systems of nerves—both are liable to disorder and disease, and each may, for good or evil, affect the others. Life, with all its mysteries, resides in these two allied nervous systems, within which lives and moves and has its being an animating soul or spirit, which thousands in those later years have observed still living and acting separated from, and independent of, this bodily organism. In the later years of her life, Mrs. Nichols had abundant opportunities for carefully observing the phenomena of Spiritualism in her home at Malvern, and later in London, and was thoroughly convinced of the objective reality of the phenomena, which demonstrated the continued existence of many spirits whom she had known intimately during their life on the earth. In her, as now in thousands—perhaps millions all over the world—the existence of the spirit of man, after the death of the body, was no longer a matter of faith or belief, but one of observation and knowledge—a scientific reality.

But in this life of the Earth, the nervous systems are of great importance, and she was as faithful as she was intelligent, in laying before her classes of women the knowledge they needed to protect their own health, and thereby give healthy vigorous constitutions to their children. Brave to heroism as well as intelligent—for the subject of the most

common causes of nervous excitement, nervous exhaustion, nervous diseases, had, I believe, never before been taught to women—those most concerned in them, present and to come—to wives and mothers, and those who might become both. Medical men had written for medical men; quacks had written to get fees or large prices for useless medicines; Sylvester Graham had lectured “to men only,” but women were left in ignorance, which, if sometimes bliss, is not a condition of safety.

Before entering upon this work, Mrs. Gove made diligent preparation, and was aided, to their honour be it recorded, by eminent physicians, from the letters of one of whom she gave extracts in her lectures—partly, perhaps, to show to the women who heard her, that she had the sympathy and authority of, at least, some medical men in her work.

Injury to the nervous system—disorder, disease, and exhaustion, may come from any kind of excess—from study, work, eating, drinking, or the use of stimulants, from excitement or worry of mind; but the most common cause is the excessive or unnatural excitement, or perversion, of the organism of the reproductive system—the perverted action of the “amativeness” of the phrenologists—sexual disorder and sexual excess.

Her correspondent, a physician of Philadelphia, had written to her—I give her marked quotations, and her own observations upon them, as printed in the American Edition in her lectures:—

“Every physiological propensity, appetite, or passion is implanted in the human organism by its Almighty Author for a wise purpose, and hence the indulgence, to a proper physiological extent, is proper and commendable—nay, necessary for the well-being of the individual and for the preservation of the species.

“The great hygienic law in relation to all these passions is, carefully to guard against everything which has a tendency to cause any of them to become so excessive as to control the action of the organism, or to remove them from the control of the judgment and the will, and to render them masters, destroying by their tyranny our individual happiness, and depriving us of our power to do good, instead of being servants, ministering to our good, and that of our fellow-beings.’

“The natural degree of activity should be given to all our passions and propensities. *Excessive* or deficient action produces evil. He who loves his children too much will be unjust to them, as well as he who loves them too little. Go over the catalogue of passions or faculties, benevolence, conscientiousness, reverence, love of approbation, self-esteem, philoprogenitiveness, amativeness, etc., etc., in excess or deficiency, all produce evil. God has not implanted evil passions within us, but we have destroyed the healthy balance that should exist in us; we have ‘sought out many inventions,’ and wrought out for our race that physiological, phrenological, and, consequently, moral disorder, characterized by many by the term *total depravity*.

“‘We are to recollect, that while the *excess* of any of our natural propensities, appetites, or passions is to be guarded against, so nothing should be allowed under the normal circumstances for which we are created, which is calculated to obliterate, or render dormant, either of these propensities, appetites, or passions. Their natural degree of activity should be aimed at, *which, governed by reason and the higher order of sentiments, secures our health, our happiness, and our usefulness*—all of which are more or less diminished, or even entirely destroyed, equally when either of our appetites or passions is in excess, or deficient in energy.

“‘These remarks are especially true of that appetite, instinct, or passion which impels us to the propagation of our species. When kept within bounds, and exercised according to the dictates of nature, of reason, and of virtue, it has not only a beneficial influence upon the health and longevity of the system, it not merely promotes our individual happiness, and fulfils an important law of our being, “increase and multiply,” but it has a tendency to soften and improve the heart, and, by the new relations thus resulting, to promote feelings of kindness and benevolence, and to interest us more deeply in the happiness and well-being of our fellow-creatures. But the instinct of which we are speaking is one which requires to be watched with the greatest care. Its tendency, in the present artificial state of society, is to premature and excessive development, and to unnatural, excessive, and destructive indulgence; and to this cause are to be attributed very many, if not all of the sexual diseases, which, instead of being confined, as formerly, to those classes which revel in luxury, commence now to inflict their pains and penalties upon the sex at large.’ So far the doctor, she continues:—

“It is time that parents should know the evils that flow from a premature or excessive development of animal instincts and passions. No false delicacy should hinder parents and guardians, and all who have the care of children, from getting information on these subjects. I propose first to bring a few of these evils before you, and then to show how they are caused, and how they may be prevented. In doing this I shall endeavour, by Divine assistance, to use all necessary

plainness of speech. I see myself standing on the verge of eternity. What I have learned I would leave to the world; and I am confident that it will be well received by the virtuous and intelligent.

“The belief that the premature and excessive development of the sexual instinct constitutes disease, and becomes, by its immoderate gratification, the cause of numerous diseases, has been too much confined to physicians. Well-meaning Christian ministers have not been slow to declaim against the sinner and the sin, while they have been wholly ignorant of the physical means of preventing the evil. And let it be remembered, that without proper physical training all moral means are utterly inefficient to stay this evil. As well may we drop a living coal of fire into a magazine of powder, and beg, and exhort it not to explode, and expect to be obeyed, as to train our children in a manner directly calculated to produce impurity, and expect them, by the mere force of precept, to counteract the immutable laws of nature and remain pure. Causes must produce effects. If the rays of light pass from a rarer to a denser medium, they will be refracted.

“The diseases which may be traced to the excessive development and inordinate indulgence of the sexual instinct are exceedingly numerous. I shall give a list of these diseases, premising that they may all be caused by social or solitary licentiousness, yet that they may be produced by other causes. Diseases of the uterus, fluor albus, floodings, prolapsus uteri, cancer of the uterus, etc., etc. Medical writers tell us that abandoned women very often suffer from cancer of the uterus. The fact that the ceremony of marriage has been performed will not save people from the consequences of venereal excesses. The laws of our nature remain the same, and if violated, we must suffer the consequences.

“Numerous other diseases are produced by the excess which we are contemplating. Besides abortions and monstrosities, there are those general diseases which are caused by over-excitement of the nervous system, hysteria, dyspepsia, undue nervous excitability, epilepsy, and various kinds of fits, painful menstruation, diseases of the eye, apathy of the sexual appetite, or its undue violence, pulmonary complaints, bleeding at the lungs, diseases of the heart, St. Vitus's dance, exhaustion of the system, idiocy, and insanity. Hundreds of thousands are hurried into a premature grave, or made wretched while they live, by these diseases, with no knowledge of their causes.

“Many lovely young women enter the married state frail as the gossamer, from wrong physical training, unable to bear the slightest hardship, when it is their right, by God's intendment, to be hardy and robust. They fall victims immediately, and often the grave covers them and their first-born, and ‘Mysterious Providence’ heads their obituary. Parent of Wisdom! shall such ignorance for ever shroud our world? The functions of gestation and parturition are as natural as digestion; and were mankind brought into a natural and healthy

state, we have reason to believe that these functions would be attended with little, if any pain. But the healthy tone of the nervous system is destroyed. Diseased, convulsed, and erratic action is established by the various abuses of human propensities and passions, until the most tender and endearing of all relations becomes a terror and a curse."

I know of many mothers who, with their husbands, have adopted what is called the "Graham System," or, in other words, those habits of temperance and purity of life which Mr. Graham has recommended in his lectures; and that some of those mothers have shortened their sufferings in parturition from forty hours to *one hour*, and have altogether escaped from sickness in the early months of gestation. We know that women belonging to peoples and classes who live temperately, take much exercise in the open air, and are chaste in their lives, do not suffer the penalties of violated laws as do our victims of civilisation.

SPINAL DISEASE.

There is in this series an interesting lecture on Diseases of the Spine, some extracts from which may be of value. A large and well-protected canal down the spinal column of bones and cartilage which forms the elastic frame of the body, is fitted with a continuation of the brain, sending off nerves of sensation and motion to the arms, legs, and the whole body. This column is so important that a severe injury at any point may paralyse the whole body beyond it, depriving it of sensation and voluntary motion. An injury to, or disease of, the lower part of the "back bone" may paralyse the legs; one in the neck may also render the arms also useless. A curvature of the spine at any part is a sad deformity, and is in itself a serious disease, or its sign and accompaniment.

In many cases, such deformities as being round-shouldered, humpbacked, or a lateral distortion, may result from habitual work or study in unnatural positions. Type-setters (compositors) in printing offices, shoemakers, and pupils bending over low desks at school, grow round-shouldered. This is a deformity easily cured. When you detect it, or are told

of it, walk at once to the wall of the room, place your heels and the back of your head against it; fill your lungs and resolutely maintain that position, working, sitting, expanding the chest, breathing deeply, and day by day, with proper gymnastic exercises and bendings of the back, bring the body into its true uprightness. A few months of drill and discipline transforms the crooked lout into the straight, trim soldier. A few months of resolute effort will cure any merely habitual deformity. It is good for lungs, stomach, liver, and spine to beat the upper and all the soft portion of the body at least once a-day with the closed hands, with head thrown well back, and full expansive breathing.

Something has been done for more serious cases of curvature by suspending the body by the back of the head and chin, so as to use the weight of the lower limbs, and even added weight, to stretch the spinal cartilages, and so relieve distortions and disease.

It must be remembered that as the spinal column is composed of many bones, joined by yielding cartilage, so as to be easily bent in every direction, its general form or position depends entirely upon the action of its muscles, and the healthfulness or freedom from pain, of the parts adjacent. In a healthy vigorous body, the muscles act so evenly against each other as to keep every bone in its proper place, the carriage is upright, and every movement graceful.

As the cure for every disease is health, the proper treatment is that which promotes or restores it. Spinal disease may be caused by dyspepsia, from a bad diet, by the mechanical deformation and paralysis of tight-lacing; and the mode of cure is evident. Diet, breathing, exercise, bathing, rubbing, pounding, the wet compress, or other hydropathic appliances, rest to the brain, free exercise of the body—all will promote a cure.

Mrs. Gove quoted with merited approbation the following paragraphs from a Lecture on Physical Education by Dr. Warren, a celebrated physician of Boston :—

“Causes which affect the health and produce general weakness, operate powerfully on the spine, in consequence of the complexity of

its structure, and the great burden it supports. When weakened, it gradually yields under its weight, becomes bent and distorted, losing its natural curves, and acquiring others, in such directions as the operation of external causes tend to give it; and these curves will be proportioned, in their degree and in their permanence, to the producing causes. If the supporting part is removed from its true position, the parts supported necessarily follow, and thus a distortion of the spine effects a distortion of the trunk of the body.

“The change commonly begins at the part which supports the right arm. The column bends towards the right shoulder, forms a convexity on the side where the shoulder rests, and thus elevates the right higher than the other. This elevation, or, as it is commonly called, growing out of the shoulder, is the first phenomenon that strikes the friends of the patient. Often, when observed, it has already undergone a considerable change of position; and the change is not confined to the shoulder, nor to the portion of spine immediately connected with it. On examination, it will be discovered that the curvature to the right, in the upper part of the column, is accompanied, as a natural consequence, by a bend of the lower part to the left, and a correspondent projection of the left hip. It is perfectly obvious that the inclination of the upper part of a flexible stick to one side will leave the lower part on the other; and when, by this inclination, the vertical support is lost, a disposition to yield at the curving points will continually increase, until it be counteracted by some other power. Thus it happens, then, that any considerable projection of the right shoulder will be attended by a correspondent projection of the left hip.

“The rising of the shoulder involves other changes in the osseous fabric; for, as the spinal bones support the ribs, when these bones project, they necessarily push forward the ribs dependent on them. These ribs form the frame of the chest, and of course the right side of the chest is projected forward, and causes a deformity in the fore part of the body. Nor do the changes stop here. The posterior ends of the ribs being pushed forward, and the anterior ends being confined to the sternum, or breast-bone, the right edge of the sternum will be drawn forward, and the left edge, consequently, turned backward. The fore parts of the left ribs will be gradually forced inward or backward, and thus the left side of the chest distorted and contracted.

“Perhaps it may be imagined that the cases I have described are of rare occurrence, and that we have no occasion to alarm ourselves about a few strange distortions, the consequence of peculiar and accidental causes. If such were, in fact, the truth, I would not have occupied your time with the minute details of these unpleasant subjects. Unhappily, they are very common. I feel warranted in the assertion already intimated, that of the well educated females within my sphere of experience, *about one-half are affected with some degree of distortion of the spine*. This statement will not be thought exaggerated when compared with that of one of the latest and most judicious

foreign writers. Speaking of the right lateral curvature of the spine just described, he tells us, 'It is so common, that out of twenty young girls who have attained the age of fifteen years, there are not two who do not present very manifest traces of it.'

"The lateral distortion of the spine is almost wholly confined to females, and is scarcely ever found existing in the other sex. The proportion of the former to the latter is at least nine to one. In truth, I may say that I have scarcely ever witnessed a remarkable distortion, of the kind now spoken of, in a boy. What is the cause of the disparity? They are equally well formed by nature; or, if there be any difference, the symmetry of all parts is more perfect in the female than in the male. The difference in physical organization results from a difference of habits during the school education. It is not seen till after this process is advanced. The girl, when she goes from school, is, as we have before said, expected to go home and remain, at least a portion of the time, confined to the house. As soon as the boy is released he begins to run, and jump, and frolic in the open air, and continues his sports till hunger draws him to his food. The result is, that in him all the organs get invigorated, and the bones, of course, become solid; while a defect exists in the other proportionate to the want of physical motion."

It is easy to see that compression and distortions of the chest may interfere with the action of heart and lungs, and favour the development of pulmonary consumption, which shortens the earth-life of so large a proportion of our population.

As the human body is first formed, and constantly re-formed by the matter taken as food, as health and cure alike depend upon nutrition, I think it well to further quote the plain, trenchant, frankly outspoken words given in this lecture, on the importance of diet in cure:—

"Various terms have been used to characterise our age. It has been called the 'excital age,' the 'mechanical age,' etc., but it seems to me to be the age of discovery. Great truths, fastened by golden links to the throne of God, are thrown world-wide, to be gathered up by mortals. Men are needed to present these truths to the world. The wayfarers are too busy to heed them. It is a hard thing for these to cry truth in the market-places; but all things I had well-nigh said, are sold in the shambles in our age.

"The Divine Providence gives great minds to our world to discover truth to meet our necessities. But there is so much simulation, so many errors, that only gain currency by counterfeiting truth, that men are cautious. This is well; it brings out the energies of the apostles of truth. They are strengthened by hardships, and inattention

and neglect. Like the infants of savages, none but the hardiest survive the hardships of their lot. They get 'not what they *wish*, but what they *want*,' in their intercourse with their fellow-men.

"Some years ago a friend made me a present of a beautiful plant. I immediately set about cultivating it in such a manner as would produce the largest amount of leaves and blossoms. I succeeded. It was the admired of all admirers; but 'passing away' was written on it. *I had educated it to death*. Such is the course pursued with our children. Those of you who know my labours in the cause of physical education, will not expect me to separate physical from intellectual culture in my remarks. 'What God hath joined together, let not man put asunder.'

"The following thoughts from the *Common School Journal*, that able organ of truth, which is, or ought to be, the boast of Massachusetts, are beautifully true:—

"Physical education is not only of great importance on its own account, but, in a certain sense, it seems to be invested with the additional importance of both intellectual and moral; because, although we have frequent proofs that there may be a human body without a soul, yet, under our present earthly conditions of existence, there cannot be a human soul without a body. The same must lie prostrate without a pedestal; and, in this sense, the pedestal is as important as the statue.

"The present generation is suffering incalculably under an ignorance of physical education. It is striving to increase the number of pleasurable sensations, without any knowledge of the great laws of health and life, and thus defeat its own object. The sexes, respectively, are deteriorating from their fathers, and especially from their mothers, in constitutional stamina. The fifteen millions of the United States at the present day are by no means five times the three millions of the Revolutionary era. Were this degeneracy attributable to Mother Nature, we should compare her to a fraudulent manufacturer, who, having established his name in the market for the excellence of his fabrics, should avail himself of his reputation to palm off subsequent bales or packages, with the same stamp, or ear-mark, but of meaner quality. Thus it is with the present race, as compared with their ancestors; short in length, deficient in size and weight, and sleazy in texture. The activity and boldness of the sanguine temperament, and the enduring nature of the fibrous, which belonged to the olden time, are succeeded by the weak refinements of the nervous, and the lolling, lackadaisical, fashionable sentimentality of the lymphatic. The old hearts of oak are gone. Society is suffering under a curvature of the spine. If deterioration holds on at its present rate, especially in our cities, we shall soon be a bed-ridden people. There will be a land of ghosts and shadows this side of Acheron and the Elysian Fields. Where are the young men, and, emphatically, where are the young women, who promise a green and vigorous age at seventy? The

sweat and the toil of the field and the household are despised, and no substitute is provided for these invigorating exercises. Even professed connoisseurs, who lounge and dawdle in the galleries of art, and labour to express their weak rapture at the Jove-like stature and sublime strength of Hercules, or at the majestic figure of Venus, beneath whose ample zone there resides the energy which prevents grace from degenerating into weakness—even they will belie, in dress and contour, all the power and beauty they profess to admire. There is a general effeminacy in our modes of life, as compared with the indurating exposures of our ancestors. Our double windows, our air-tight houses, our heated and unventilated apartments—from nursery to sleeping-room and church—the multitude of our garments of fur and down and woollen, numerous as the integuments around an Egyptian mummy, beneath which we shrink, and cower, and hide ourselves from our best friend, the north-west wind; our carriages in which we ride when we should be on foot—all these enervating usages, without any equivalent of exercise or exposure, are slackening the whole machinery of life. More weakly children are born than under the vigorous customs and hardy life of our fathers; and, what is still more significant, a far greater proportion of these puny children, under our tender and delicate nursing, are reared than was formerly done. A weak cohesion still exists in many a thread of life, which, under the rough handling of former times, would have been snapped. Amid hardship and exposure, the young were toughened or destroyed. Nature passed round among them as a gardener among his plants, and weeded out the blasted and mildewed. She shook the tree till the sickly fruits fell off. She did not preserve these as the stock from which to produce the still more degraded fruits of a second season. But, under the modern hot-house system, the puny and feeble are saved. They grow up without strength, passing from the weakness of childhood to that of age, without taking the vigour of manhood in their course.'

"It will at once be seen that, as all parts of the body are dependent on the blood for the nutrition, they cannot be properly nourished unless the blood be good. The muscles that support the spine become weak, torpid, and shrivelled. They cannot support the spine. There will be irregular contractions and relaxations. The spine will be thus distorted. There are so many causes steadily at work to produce distortion, that it is not at all wonderful that almost every third female we meet with is more or less crooked. Whatever deteriorates the blood affects the muscles and the bones, thus increasing the chances of distortion. Impure air deteriorates the blood. No blood can be good unless vitalised by pure air. Improper and innutritious food, of course, affects the blood, tending to produce scrofula and other disorders.

"In this country, the abundant use of pork is doubtless one great cause of scrofula. It is worthy of remark, that the term, *scrofula*, comes from a Greek word meaning swine-evil, swine swellings, or morbid tumours, to which swine are subject. The use of fat, be it ever so

healthy a deposition, has a tendency to produce disease, because it is so difficult of digestion; but when mixed with the scrofulous matter, as it doubtless often is, it must be productive of much more evil. Let no one suppose that the deadly virus of disease in the flesh of diseased animals, strumous hogs, etc., can be eaten with impunity. Sufficient quantities of plain, healthy, nutritive food, free from oils, heating condiments, etc., should be given to children to prevent scrofula. Various opinions are entertained by different medical men respecting this dreadful scourge that invades the glands, lungs, bones, etc.

“I know of no animals afflicted with scrofula, habitually, except men and swine. The reason why these two classes of animals are alone infected with this disease is sufficiently obvious. The habits of other animals are not bad enough to cause the disease; but those of men and swine are just bad enough. The manner in which swine are kept in our country should claim the attention of all who use their flesh as food.

“I trust I shall be excused for giving so vulgar an animal a place in my pages, when our delicate females so often give it a place on their plates. I claim none of that delicacy that would shun a disagreeable subject, which it may be beneficial to humanity to discuss.

“It is well known that swine in their natural state are very active animals. The wild boar of Germany is exceedingly fleet, and always active. Its food, too, consists of nuts and fruit principally, though considered an omnivorous animal. In its natural state it has the advantages of pure air, good food, and abundance of exercise. In the artificial life to which the animal is now reduced, it often has neither. Swine are fed on the most disgusting substances—the most loathsome offal. They are kept in narrow pens, without exercise, and they breathe the most horribly offensive atmosphere continually. Can we wonder that, under such circumstances, scrofula is developed? Nor is it at all wonderful that, with the same procuring causes, man should be afflicted with the same disease, as he has one means of procuring the disorder that the hog has not. Men eat the flesh of swine, but the swine do not eat us.

“It is true, distortion of the spine exists in many cases where scrofula is not present; yet it must be evident to all that its presence always increases the evil. The present method of training children makes it a matter of surprise that any escape scrofula.

“Let us contemplate the infant daughter, and follow her from childhood to mature age. In nine cases out of ten, perhaps ninety-nine out of a hundred, the parents, particularly the mothers, are diseased.

“I recently attended a *post mortem* examination of an infant who had died of scrofula. The mesenteric glands were a mass of tubercles. The appetite had been voracious; the stomach had been distended till it was nearly transparent. The body was almost entirely bloodless. The brain, lungs, and pancreas were studded with tubercles. Much of the brain was in a state of *ramollissement*. This was a case

of hereditary scrofula, evidently from the father, showing conclusively that a subtle virus may be communicated, causing this disease, as well as syphilis.

“Still, unless the system is deeply infected with the virus, have we not reason to believe that proper management with respect to diet and regimen, may eradicate the taint? I know a practitioner runs the risk in these days of being *dubbed* a Grahamite, if he recommends the antiphlogistic regimen in any case, or if he dare dissent from the long-received opinion, that ‘animal food is more nutritive and stimulating than vegetable—that is, that the same quantity of the former will make more and richer blood, and will satisfy the demands of the digestive organs for a longer period than the latter.’ Now I, for one, will not surrender the right of private judgment through fear that I shall be ranked with this or that class of real or supposed fanatics.

“It is conceded by all that a too spare diet of any kind has a tendency to produce scrofula. It has been my lot to mark the effects of a well-regulated vegetable diet in a number of cases of scrofula—cases of long-standing, and of a marked bad character. My experience in these cases has *not* demonstrated that a mixed diet was best. I am not about to say there are no cases of a character to demand animal food. But in every case that has come under my observation of hereditary or induced scrofula, where a well-regulated vegetable aliment has been used, it has been with advantage. In several instances, a decided improvement and ultimate cure was obtained by abstaining even from milk. I have seen some of the finest specimens of athleta, who lived upon an exclusively vegetable diet, not even partaking of milk; and I think I should not be haunted with fears of diminished strength if I could make up my mind to entirely abstain from animal food.

“‘Ought we not to be impressed with the belief that prophylactic means are worth infinitely more than therapeutic? When mothers become enlightened on the subject of physical education—when pure air, exercise, the use of the bath, and a proper attention to the diet of children, shall become as common as the neglect of these several particulars now is, may we not hope to see scrofula decrease as rapidly as it has increased for a few years past? Would it not be profitable to inquire how far the compression, which is exerting its influence on the nervous tissues, the circulatory system, and directly on the spinal column, has an effect to derange the normal functions of the system, and to produce scrofula?’

“The child, at birth, is made the recipient of unhealthy nourishment. There are many causes which combine to make the mother’s milk unhealthy. The functions of the whole system are depraved. The lying-in chamber is generally a most unhealthy place. Pure air is almost by common consent excluded from the lying-in chamber. The vitiated air of the room is loaded with impure exhalations. The

child is often enveloped in the bed-clothes, and its head so covered that it has but a poor chance even to breathe the bad air allowed. Its tender body is bound with a tight swathe, or the more recent contrivance of the elastic band (which, in many instances exactly resembles the leg of a coarse woollen sock) is drawn on to chafe the tender skin. Clothes half-a-yard too long impede, and, indeed, hinder its first attempts at motion. Bathing is, in a great majority of cases, entirely neglected. The first four weeks are generally spent in a confinement poorly calculated to make the child enjoy its new mode of existence, or insure its continuance in it.

“To an unreflecting mind, it may seem strange that in many situations half the children die before attaining maturity. It is stated that of 1000 children born in London, 650 die before ten years of age. It is stated by Combe, that ‘one hundred years ago, when the pauper infants of London were received and brought up in the workhouses in impure air, crowding, and want of proper food, not above 1 in 24 lived to be a year old; so that, out of 2800 received in them, 2690 died yearly. But when the conditions of health came to be better understood, and an Act of Parliament was obtained, obliging the parish officers to send the infants to nurse in the country, this frightful mortality was reduced to 450, instead of upward of 2000.’

“Of the alarming injustice done the female frame from a very tender age, we are all aware, or might be, if we would open our eyes. It is stated by Dr. John Bell, one of the greatest men of our age, ‘that in ten females free from disease, about eighteen or twenty years of age, the quantity of air inspired and expired averaged about three pints and a-half; while in young men of the same age it was found to amount to six pints—an alarming contrast, after allowing for the difference in the size of the chest. How deep the guilt of that mother who compresses the tender frame of her infant daughter, cramping the chest, distorting the spine, obliterating much of the circulation, compressing the lungs, and producing misery that it would take a volume to describe in all its details!

“With boys, much of the injustice of the nursery ceases as they grow older. They are allowed to mix in out-door sports and active exercise. Free circulation and breathing pure air make them comparatively robust and healthy. Not so with girls. They are confined to the school-room, the piano, and often to embroidery. They are fed on delicacies, pies, pastry, etc. Take the hardiest animal in the world—the dog, the bear, or the lion—and rear him as our young ladies are reared, and it would ruin his constitution. Do we wonder at the sufferings and ill-health of the daughters of our land, when all is wrong with them from the cradle to the grave?

“With chest deformed, spine and pelvis distorted, and every organ and tissue of the body imperfectly nourished, can we expect woman to become a mother without indescribable anguish? or can we expect her offspring to live out half the days allotted to man?

“Distortion of the spine is vastly more common than many suppose. Dr. Warren of Boston, says, ‘I feel warranted in the assertion, that of the well-educated females within my sphere of experience, about one-half are affected with some degree of distortion of the spine.’ Such a statement, from a man of such enlarged experience and great skill as Dr. Warren, should alarm us exceedingly.

“La Chaise, in his work on Curvatures of the Vertebral Column, when speaking of lateral distortion, expresses his belief that ‘out of twenty young girls who have reached their fifteenth year, there are not two who do not exhibit very manifest traces of it.’ Dr. Forbes says, ‘We lately visited, in a large town, a boarding-school containing forty girls, and we learned, on close and accurate inquiry, that there was not one of the girls who had been at the school two years (and the majority had been as long) that was not more or less crooked.’

“This is truly a lamentable, a deplorable picture of society. Is it necessary that this state of things should exist? If so, why are not animals thus diseased? The lambs that sport in our fields without stays and braces, with natural food, and water for their drink, have no spinal distortion, and no scrofulous bones. But the confinement, and compression, and impure air, and improper food of females, are enough to produce both these evils, and many more. It is much more wonderful that females suffer so little than that they suffer so much. Besides the abuses to which they are subjected, they are born with deteriorated constitutions, and often the whole system is infected with scrofula and other diseases before birth.

“I do not mean to give the idea that scrofula causes all the spinal distortions. By no means. But it always aggravates distortion when it has invaded the bones. There are cases of great suffering and disease from an affection of the medulla spinolis, and the nerves which proceed from it, independent of distortion. Abuse of the nervous system, either by solitary or social licentiousness, causes spinal disease of a terrible character. In spinal disease the injury often is threefold. First, the mechanical pressure exerted by the distorted spine upon the nerves; secondly, the morbid influence that has caused the distortion; and, thirdly, often an amount of nervous abuse that very greatly aggravates every other evil.

“I have read much on spinal diseases and the mode of cure, and I feel that there is hope even in very bad cases. It will be evident to all that those hurtful influences that have produced the disorder must be removed. Strict attention should be paid to hygienic rules in eating, drinking, dressing, sleeping, air, exercise, bathing, etc.

“Unless proper food be eaten at proper times and in proper quantities, we cannot expect good blood. The best-regulated diet will avail little if compression is exerting its baneful influence. Again, if there be no compression, if pure air be not breathed and cleanliness attended to, we shall have disastrous results.

“The means for the prevention and cure of spinal diseases and dis-

tortions are the same. Dr. John Bell says, 'Regular and varied exercise in the open air, and that systematic kind by gymnastics, and good nourishing food, are the chief means for accomplishing this end. A perseverance in these for a length of time has been followed by a cure in cases of a most discouraging nature.' Speaking of those who are in quest of health and strength, he says: 'To attain this end, no bitter, nor tonic, nor cordial, derived from the shops, no fermented, and still less alcoholic, liquor can be regularly taken. On the contrary, a long perseverance in their use will be found eminently detrimental both to health and beauty. The only means of permanent restoration of the exhausted economy and feeble frame, and deficiency of contour, are plain nourishing food, and exercise in the open air.' "

But with her the Health Reform was central, pivotal, the basis of all genuine reformation. Men and women, especially women, first of all must be well born, well nurtured, and trained in healthful habits, which would give them good bodies and brains, before man could hope for much social improvement.

She quotes Dr. Warren on the causes of what Miss Cobbe has called "The Little Health of Women," as saying—

" 'The female, at an early age, is discouraged from activity as unbecoming her sex, and is taught to pass her leisure hours in a state of quietude at home. The effects of this habit have been already spoken of in general terms, and I would now point out some of its results in a specific manner.

" 'In the course of my observations, I have been able to satisfy myself that about half the young females, brought up as they are at present, undergo some visible and obvious change of structure; that a considerable number are the subjects of great and permanent deviations; and that not a few entirely lose their health from the manner in which they are reared.' "

Mrs. Gove adds:—

"There is a natural joyousness in children, when they are not broken by disease, the same as in the young of all animals. This natural playfulness, if indulged, insures, to a great extent, the proper development of their frames. But they are cramped and confined every way, especially females. Their dress makes it even dangerous to exercise; and then, if they go out of their measured pace, they are checked, and told that such things are very improper for a little girl; and perhaps the names romp or 'tom-boy' are added, to effectually cure the child of a disposition to healthful exercise. For six hours a day children must be confined in our prisons called schools; but then boys make partial amends for this: but girls are prisoners for life.

With such an education for soul and body as our females receive, the law may well class women with infants, minors, and idiots, as it does. And yet, under all her disabilities, there are gleams of intelligence to be found even among us, that give promise of a brighter day, when men and women shall understand all the laws that govern body and mind, and act in accordance with them.

“Females, surrounded by all the disadvantages that custom heaps upon them, grow up feeble and frail. Let us contemplate one of these fair daughters when she first sustains the relation of a wife and a mother. A year since she was led to the altar, a white-robed vision of loveliness. Alas! the worm was even then in the bud, and her husband and friends are soon called to weep over the grave of buried hopes. ‘After life’s fitful fever, she sleeps well.’ But did God intend that this misery should be the portion of his creatures? Did he intend that the marriage relation, his own divine institution, should be the prelude to sufferings that no pen can describe, and that often end in the death of one or both of the beloved beings on whom friends hang with souls full of anguish and love?

“I do not ask for the same education for women that man receives. I do not wish to leave my subject to enter into an argument about the equality of the sexes. I know full well, as woman is educated and enslaved by circumstances, that she is not equal to man. Whether she would be in a better state of things, I stop not to inquire.

“That there will always be a dissimilarity between the sexes, whether their education be the same or different, I think no one will deny. But dissimilarity is no proof of inferiority. Man has more of intellect, woman more of affection. But I have yet to learn that wisdom is *superior* to love.

“For the sake of the race, I ask that all be done for woman that can be done, for it is an awful truth that fools are the mothers of fools. For myself, I know that I am not a shadow of what I might have been had I been rightly educated—educated with wise reference to soul and body. I am a crushed wreck, a miserable remnant of humanity; and knowing the disabilities under which I labour, I can plead for children.

“My mind takes cognisance of a few truths; but had it not been broken by disease, I might have bathed in the ocean of truth, instead of catching drops of spray. But this is a heart-sickening subject, and I leave it.

“I am not one of those who charge man with injustice to woman. Man as man is no more unjust to woman than he is to himself. Both are the slaves of circumstances.

“The brain of the child, according to Meckel, is not formed in all its parts till the seventh year. This delicate, unformed organ is subjected to such excitement in our schools that it is diseased, and the whole body with it, and often insanity is caused. Dr. Pierce, a man of whom Philadelphia ought to be proud, says ‘that undue

excitement is not only injurious to the brain as an organ of the body, but also deranges its functions, producing various diseases of the system, and oftentimes insanity.' He says further, 'I shall endeavour to show that the course pursued in our schools, in regard to the education of children, has this injurious tendency, and entirely fails of the object for which it was intended. It is generally known that clever children are seldom clever men. The brain is exhausted by over-culture, and the parents' vanity is satisfied by showing off a very forward or bright child at the expense of health, life, and intellect. Parents see no connection between the unnatural excitement of the partially-formed brain of their child and dropsy of the brain, various nervous diseases, and that imbecility which is the fate of their children in after years. When parents lament that their children are dull, poor scholars, and that no force can make them study, when they are bright and active for play and mischief, I rejoice. Happy is the child who cannot be *broken* into an intellectual drudge, who cannot be excited to preternatural exertion of the mind, who will not submit to be crammed with intellectual food, as fowls are crammed, fattened, and diseased for a market. Education is powerful for good or evil. The brain and nervous system, the body and mind of the child, are to a greater or less extent destroyed by its unnatural training. Why is it that great men and great women are scarce? Do you suppose that only one great soul is created in a century? or do you suppose the manifestations of mind are dependent on the organization of the body, and that parents and teachers, and the false and unnatural state of society, by diseasing the body and overtasking the mind of our youth, produce those apologies for men and women with which our world is cumbered? They strangle and suffocate greatness in its earliest years. Do not think I have finished my catalogue of evils. A child may grow up amid impure air and confinement, and over-culture, weak, feeble, and irritable, it is true, but if he is rightly governed, all the mischief that could be done him is not accomplished. If the moral atmosphere he breathes is love, the child is not wholly ruined.'"

She adds, in accordance with the ideas she had derived from Fourier:—"I have no belief that children can be educated in such a manner as to develop the highest powers of body and mind without *attractive industry*—a system which shall secure education and development for the mental, moral, and physical nature. What we need is the perfection of our whole complex being."

In preparing the volume from which I have so freely quoted, Mrs. Gove wrote the following PREFACE:—

"Several years have elapsed since these Lectures to Women were first penned. They were the fruit of earnest study and inquiry, pur-

sued through many difficulties. Subsequent study and experience have evolved many of the principles and facts contained in the Appendix to this work. The writer commenced the practice of water-cure in cases of female weakness in 1832. Two or three years later, she commenced the use of water in fevers, according to the practice detailed in Good's 'Study of Medicine,' and other medical works. Her practice was necessarily very limited and imperfect; but, some years later, she was enlightened and encouraged by the hygienic teaching of Dr. S. Graham, and continued her efforts till she obtained a knowledge of the practice of Priessnitz. Since then she has practised water-cure with uniform success. And now, fully satisfied of the value and importance to Woman and the Race of hygienic and therapeutic knowledge, she pledges herself to do all in her power to educate women to prevent and cure disease. Several brave and true women have already determined to qualify themselves for water-cure physicians, and the writer has reason to hope that she shall live to see at least one woman practicing water-cure in each city of our Union. The writer is now located at 261 Tenth Street, where patients and pupils are received.

"M. S. GOVE.

"261 Tenth Street, New York, Sept., 1846."

Considering the novelty of her position, and all the circumstances, I think these lectures were very remarkable—full of fervour, vigour, and good sense, and I cannot wonder that they began a widespread and ever-increasing interest in the health reform, and won for her the friendship of many of the best women and men in America.

In a note-book of 1839, I find evidences of her insight and success:—

"One druggist in Boston exports in one season two tons of calomel to New Orleans—a curious indication of the morals of the people, and the skill of the medical profession. It is said that physicians have let blood enough in cholera to float a ship, and given calomel enough to freight it."

"It seems to me a work of mercy to tell mothers of the evils to which children are exposed, so that by timely warning, moral instruction and attention to diet and health conditions, they may prevent the formation of habits that ruin body and soul. With such instruction mothers could see why so many promising children fade and die—why consumption carries off so many victims. If people knew what is around them, they would not oppose a mother in the blessed work of spreading light among mothers on this appalling evil."

A "pious young woman," who had attended her lectures, wrote to her:—

"MY DEAR MRS. GOVE,—You are dear to my heart. O that I had

found a friend like you years ago ! I feel it my duty to warn others of the rock on which I have wrecked my health—yes, lost it forever. Oh, warn young girls ! Tell them of the sin that they may not in ignorance ruin soul and body. I knew nothing until I heard your lecture. I have suffered everything but death, and must soon meet that. It seemed strange to me that one so young and healthy should become a mass of disease and suffering. Oh, be faithful, and warn others of this snare ! ”

“ A Sister ” in New York, whose eyes were opened by one of these Lectures to Women, wrote of her two younger brothers :—

“ My soul is agonised when I reflect upon their condition. . . . A sense of duty alone induces me to communicate to you these awful facts from my own bitter experience, hoping that you may be enabled to use them so as to impress upon *sisters*, as well as mothers, the fearful responsibility of neglecting to instruct the younger members their families over whom they have influence.”

And thus the seed was sown, and a reformation begun, whose good results will be seen for ages.

CHAPTER IV.

A MARTYRDOM AND THE OPENING OF A NEW LIFE.

IT was a great work—a successful work: that heroic assault upon some of the strongest prejudices of society—that effort to reform some of its greatest evils. It was, indeed, only the simple work of teaching the wives and mothers of the world the science of a healthy and, speaking naturally, a holy life: to make the coming generations pure and strong—healthy and happy.

Nevertheless it was a martyrdom. All the conservative orthodoxy of the time revolted against the innovation. Health was a matter for the doctors, and a woman teaching women human physiology was going out of her sphere. Americans were at that time the most squeamish people in the world. Nature was nasty. No doubt they read their Bibles. Some read them aloud in the family circle, from Genesis to Revelations, without skipping a chapter. But for a woman to teach the laws of health, and denounce the vices that undermine health and shorten life, seemed very dreadful.

The New England Quakers put her under discipline, and though she had many dear friends among them, she was forced to withdraw from the Society. Her husband, who had accompanied her in some of her tours, and taken the proceeds of her lectures, put his veto upon her plans. The result was a separation. She thought it her duty to go to the largest centre of population and intellectual life—the great metropolis of America—New York, and she took with her her only child, a little girl, the care and companionship of whom she thought belonged to her.

I do not know how it was arranged; but I have found among her papers one bearing the signature of Hiram Gove, giving his full consent to this separation of life and

work, and to her the free disposal of her earnings, or the proceeds of her work. But the greatest suffering of her life was inflicted upon her by the act of the father in seizing and carrying off his child. In her grief and desperation she found friends who brought the dear child back to her arms, and in an appeal to the courts of law she was secured in her possession.

With the aid of some ladies of New York who had attended her lectures—some of whom wished to be her patients, she took a convenient central house in Tenth Street, supplied it with the necessary apparatus, and opened it for Hydropathic treatment. She gave afternoon drawing-room lectures to classes of ladies, many of whom became her patients. Here I found her, or she found me, on the Christmas eve of 1848.

She had learned the principles and practice of water cure from persons who had been patients of Priessnitz, at Gräfenberg, in Austria. Her first patients in New York were ladies who had attended her Lectures on Health. She gave to these and others—little groups or classes in her drawing-rooms—series of lectures on Health, Disease, and Cure, recommending with the persuasive rhetoric of thorough conviction and enthusiasm, a pure and simple vegetarian diet, and the various hydropathic processes of purifying the body, and aiding Nature in its own methods of reformation or cure. Some came as resident patients; others living near came daily for treatment. When necessary she visited patients at their homes. This was oftenest the case with children, and she had the happiness of saving precious lives in what seemed, to parents and physicians, hopeless cases of scarlet fever or measles.

Naturally many women came to her for advice and help in those diseases peculiar to their sex, and in regard to which many preferred to consult a female physician. I do not say that this feeling should exist, but there is no doubt that it does, and that many women have endured great sufferings rather than violate what seems to be an instinctive delicacy. It may be unreasonable—but it exists.

On the other hand, men came to her as well as women—and up to the last days of her life, many male patients either consulted her personally or by letter—for the same reason, perhaps, that in childhood boys, as well as girls, go to the mother for help and consolation; for the same reason that in simple, primitive societies, old women are the physicians.

I had suspended my medical studies and become a journalist. I was part owner, and chief writer, of a weekly newspaper, and my articles had attracted her attention. Finding that some of her friends knew me, she asked one of them to bring me to see her. I came, and saw, and was conquered. She was the centre of a little group of very clever people—vegetarians, hydropathists, socialists, Fourierists, quite in advance of their age, but not the less interesting. Albert Brisbane had been a personal pupil of Charles Fourier in Paris, and what he did not know of his wonderful system of association was not worth knowing. Stoddard the poet was also a sad dyspeptic, and had become her patient. Herman Melville, the manuscript of whose brilliant "Typee" I had been the first to read, was an occasional caller. Horace Greeley, founder of the *New York Tribune*, and then, perhaps, the most influential of American journalists and politicians, was Mrs. Gove's fast friend.

Somewhat overworked, and needing the purifying action of packs and douches, I became a patient—a friend—a warm admirer, and after some months of this acquaintance our lives and our work were united.

Each independent State of the Federation of the United States of America has complete "home rule"—its own elected Governor, its Legislature or Parliament, its own laws. These laws may widely differ, so that what is a crime in one State may not be even a misdemeanour in the next. A distance of ten feet across an imaginary line may make the difference. For example, the retail sale of intoxicating liquors has been unlawful in the State of Maine for twenty years—while such liquors are freely sold across the boundary line in New Hampshire.

The Laws of Divorce differ in the same manner. In some States they are like those of England—in others divorces are granted for almost any reason—incompatibility of temper—any unfitness or lack of desire of two persons to live together. The State of Massachusetts, founded by the English Puritans, who landed at the “Rock of Plymouth, permitted Legal Separation for Voluntary Abandonment. After Mr. Gove had taken her daughter—her only child—from its mother, Mrs. Gove admitted that she had abandoned him, and a full legal separation was granted. In many of the American States persons who cannot live together are permitted to live apart.

We lived and worked together. Engaged for some years in literary work, I had not completed the course of medical study necessary to take my degree of Doctor of Medicine; but now that I wished to aid her in every way, I attended my Second Course of Lectures at the Medical College of the University of New York, which then had Dr. Mott, the brilliant surgeon, and Professor Draper, perhaps more widely known, among its staff of professors, and I became in due course “Doctor of Medicine”—but never so good, so wise, or so successful a physician as was the woman who had done me the honour to become my wife.

We were, however, a mutual inspiration and help to each other. I wrote “An Introduction to the Water Cure;” she wrote her “Experience in Water Cure”—the basis of “A Woman’s Work in Water Cure,” now so widely known over England and the English reading world. We also published a Water Cure Journal, and a monthly magazine entitled Nichols’ Monthly, for which Mrs. Nichols wrote stories, poems, and articles on sanitary and social science, some of which may find a place in this Memorial.

In 1849 we removed from 10th Street, New York, to a pretty little house in Lexington Avenue, and in 1850 to 22nd Street, where was born to us a very beautiful child, Mary Wilhelmina, who, during her short life of fourteen years, added greatly to our happiness, and of whom I shall have more to say in subsequent chapters.

All the time our work for Health was broadening, by means of our writings, over the whole country. More patients came than we could attend to, and the correspondence with those who could not come, was a heavy burden. The harvest was great—the labourers were few. We thought the best work we could do was to open a school of Health and Hydropathy, in which young men and women could learn the best methods of preventing and curing disease. For this purpose we took a large house in Port-Chester, Connecticut, about twenty miles from New York, overlooking Long Island Sound, which was soon filled with students, young men and women, several of whom are at this day practising what they there learned in some of the most prosperous hydropathic establishments in America.

Every day each of us gave an hour's lecture. The rest of the time was filled up with reading, conversation, and healthy exercises on land and sea. Needing a better textbook of Anatomy, Physiology, and a rational Theory and Practice of Medicine than I could find, I wrote here, in the mornings of six weeks, my "Esoteric Anthropology," which has had a very large circulation in America and England, and which she considered the best book of health ever written..

Our school was successful in its character and its results to those who were taught; but the work was too hard for us, and we returned to a more quiet life in New York, and some time after were induced to remove to what seemed to us a more central position—to Cincinnati, Ohio, one of the great capitals of what was then the Great West. Some months later, we were induced to take a large Hydropathic Establishment at Yellow Springs, some forty miles from Cincinnati, in a beautiful valley, with excellent baths, and an abundance of pure soft water. Patients came to us, and we had plenty of work. We lived in a primeval forest. At a short walk's distance up the valley is a spring—a fountain, indeed—with a spouting column of water, so large and abundant as to make a brook, which, enlarged

by other springs gushing from the rocky strata, becomes in a mile a little river, large enough to drive a mill.

It was sometimes very cold here in winter. Once the thermometer registered 15 degrees below the zero of Fahrenheit—47 degrees of frost—when the water froze in our ewers, so that it required a poker to break the ice, and in taking a morning sponge bath, every drop that fell upon the floor became a lump of ice. Even our big, well-sheltered swimming-bath froze over, so that I had to cut a hole in the ice with an axe to get our morning-bath.

CHAPTER V.

SPIRITUAL MANIFESTATIONS.

IN this secluded, beautiful valley of Yellow Springs, there came to us some experiences which I am not able to explain, which will be difficult for many to believe, but which I feel bound to record. I have said that a tendency to mysticism had probably led Mrs. Nichols to embrace the religious ideas of George Fox and the Society of Friends. She has told me that during an illness, before she began her work for health, lying in a kind of trance, she saw, as it were, on a scroll or sheet let down before her, a written prophecy of all the more important events of her life, which as the years went on was accurately fulfilled. She was a "seeress" in her perceptions of character and conditions, and her foresight of the future. In many instances she was clairvoyant—knowing what was going on at a distance. Facts of this kind are familiar to all students of Psychology. Impressionable persons get a very clear idea of the character and conditions of one they have never seen, by holding in their hands a letter he has written, even when sealed up in a blank envelope. Some psychometrists, as recorded by Professor J. R. Buchanan, get this perception from only hearing the name of one they have never seen.

It was inevitable that we should come in contact with and be more or less interested in the phenomena of Spiritualism, which came into general notice in America about thirty-five years ago in western New York, and has since spread over the world. I examined it, as far as I had opportunity, as I would examine any new fact in chemistry or natural history. It has always seemed to me not only a right, but a duty to *know* every fact that is connected with human life, character, and development. I cannot

understand a prejudice that hinders people from knowing what *is*—from investigating phenomena.

Still, it is true that Mrs. Nichols, with all her love of truth, and her desire to know and serve it, had a strong repugnance to what became known as Spiritualism, in spite of her own second-sight experiences. But, while we were still living in New York, about 1850, she went to a medium, a simple common sailor, who had a room in Canal Street, open free to all comers, where, without money or price, he sat as a physical and writing medium, and gave people messages or communications from their spirit-friends. She became satisfied of the genuineness of these communications by getting communications from her own friends in the spirit-world, whom Conklin could never have seen or heard of.

We had seances with this so-called medium at Port-Chester, and later at Cincinnati, where he came at our invitation. Let me give one illustration of the mode of these manifestations with this medium—explaining that the word “medium” designates persons who are supposed to have some quality which enables spirits to produce their manifestations.

We had a little party of our friends one night at Cincinnati, one of whom brought with him a stranger—a lawyer, on his way from attending the Supreme Court at Washington, to his home in Michigan—a perfect stranger to us and to the medium. When the time came for our seance, I had a very heavy kitchen-table brought up and placed in the centre of the well-lighted drawing-room. Conklin sat on one side of this oblong table, which, when he touched it with the tips of his fingers, rose up on the side next him, and with its two legs rapped, or pounded, on the floor. I found that I could not, sitting in the same way, produce a similar movement.

As the distinguished stranger and most pronounced sceptic of our party, the Michigan lawyer was first invited to sit alone at the table opposite the medium. The rest sat at moderate distances, while I stood by to see fair play and watch the proceedings.

The lawyer sat opposite the medium with the plain, solid walnut table between them.

"What am I to do?" he asked.

"You had better inquire whether any spirit-friend of yours is present and wishes to communicate."

The lawyer, who had no belief in the existence of spirits, much less of their being able to act on matter, nevertheless put the question.

The table rose on two legs, and then came down three times, meaning "Yes."

The lawyer made careful examination and experiment to see if he could produce a similar movement, but failed to do so.

"Who is it?" he asked.

"Suppose," suggested the medium, "you write the names of some of your departed friends on bits of paper, and let the spirit select his name from among them."

The lawyer made five little squares of paper, and wrote a name on each, carefully concealing the bit of lead pencil with which he wrote, and folding each paper into the size of a pea. Then he rolled the bits together under his hand, so that he could not himself know one from the other. Then putting his finger on one, he asked,—*"Is this the name?"* Table rose and made one knock on the floor—*"No!"* *"Is this?"* *"No!"* *"Is this?"* Three knocks—*"Yes!"*

The lawyer put the paper, unopened, into his waistcoat pocket, and on another set of papers wrote the ages of the five deceased persons, going through the same process, till one was selected. Then he wrote the places where each had died, the dates of their deaths, and also their diseases—five sets of papers, and one selected from each in his pocket.

Then the medium, as if by a sudden impulse, seized a pencil, and wrote with great rapidity on a sheet of paper, which he handed to the lawyer, who tried in vain to read it. Taking it from his hand, I saw that it was written from right to left, and could be read in the mirror. Hold-

ing it up to the gas-light, the lawyer read a brief message, beginning, "My dear son," and signed with the name of his father—certainly not known to the medium—probably not to any one present but the son.

But the test was in his pocket. He took out the five papers rolled up like peas. Neither he nor any one visibly present knew what was written on any one of them. When they were opened, they were seen to contain the name of his father—the name signed to the writing—his age, the date of his death, the place at which he died, and the disease of which he died.

We became satisfied, by careful investigation, both in America and then in England, of the objective reality of spirit manifestations. We *saw, heard, and felt* the bodies of materialised spirits. Men trained to scientific investigations like Professor Hare in America, Professors Crookes and Wallace in England, Professor Zöllner in Germany, have published full and illustrated accounts of their investigations, which leave no room to doubt the reality of the phenomena.

As to its value, that is another question. Every fact has its value. It is an element of science. The one thing proved beyond all doubt by the facts of Spiritualism, is that the individual man survives the death of the body. *It is certain that we live on—it is rendered probable that we shall live for ever.*

Spirits do exist, and under favouring circumstances, they are able to prove to us their existence, to write messages, to speak to us, to appear again in their bodily forms, and let us *see, hear, and feel* them. It is not easy to over-estimate the importance of such experiences.

That spirits can appear to us and speak to us is certain—but that what they tell us is true is an entirely different matter. That depends, with spirits out of the body as with those still in it, on two things—intelligence and morality. A thing is not true or right because a spirit says it, any more than it is because a man living his earthly life says it. The one sentence I remember out of a thousand for-

gotten sermons, is one I heard from Professor Finney in Boston. He said,—“A thing is not right because God commands it; He commands it because it is right—right in its own nature, just as a circle is a circle, and a square is a square.”

Spirits exist, and they can sometimes speak to us; but they are no more infallible or impeccable than we are, who are still in our earthly forms.

At the period I speak of, when we were living in Ohio in 1856, we were Spiritualists, with not merely a faith in immortality, but an assurance based upon observation. Our religious belief was in two words: GOD and IMMORTALITY. We were philanthropists, earnestly devoted to the improvement of man; teaching the laws of health, as the basis of all reforms, and interested in Social Science.

In the midst of our earnest and conscientious efforts to do all we could for human progress, health, and happiness, there came to us, through Mrs. Nichols, a series of instructions, purporting to be given by spirits, on the Faith of the Roman Catholic Church, of which we were both as ignorant as most New England Protestants were at that period. I have no reason to believe that Mrs. Nichols, a Puritan, Quaker, Swedenborgian, Fourierist, had ever read either the Nicene or the Athanasian Creed. Her father was a Freethinker—her mother, an Universalist. She did not know the number or names of the Seven Sacraments. We had no Catholic books—no Catholic acquaintances: yet she gave, day by day, speaking in a kind of trance, so full and clear a statement of Roman Catholic Theology, that when she sent a synopsis of it to the only Catholic we happened to know personally, then living at Richmond, to ask if it were true, he sent it to a Jesuit Father in Virginia, who wrote:—“I offer no opinion as to the mode in which this has been received, but I can assure you it is, in every item, of Catholic faith.”

The result was that, under the auspices of the Archbishop of Cincinnati, who had a full knowledge of all the circumstances, we were received into the Roman Catholic Church,

of which Mrs. Nichols remained to her death a devoted member.

This may be a surprise to some ; but others will not need to be told that while no religious organization is more strenuous in requiring the assent of all its members to what is defined as "of faith," no one can give more freedom as to the right of private judgment in whatever is a matter of opinion. As Spiritualism deals almost entirely with phenomena which are matters of fact, of course no religious teacher could condemn what belongs not to faith, but to science.

Besides, as is well known, Catholics believe in continuous and present miracles, and the "Lives of the Saints" are filled with spiritual manifestations. Sudden conversions to various forms of religious faith are common enough ; and many Spiritualists have become Roman Catholics. Cardinal Wiseman, who received us very kindly when we presented our letters of introduction, said he had known several similar cases. I give the facts and do not attempt to give any explanation.

CHAPTER VI.

MISSION TO THE GREAT WEST—DEPARTURE FOR, AND LIFE IN ENGLAND.

THE change described in the last chapter, for which I cannot account in any way except by giving the facts of the case, led to new fields of labour, into which Mrs. Nichols entered with her usual zeal. We lived for a year near a large Ursuline Convent School, in the centre of Ohio, where she taught the nuns lessons of health, and superintended the hydropathic treatment of their pupils.

Later, we resided in Cleveland, a beautiful city on Lake Erie, where we found an excellent French Catholic Bishop. I gave lectures on health in his seminary for priests, and Mrs. Nichols instructed the nuns of a large convent school.

One day the Catholic Orphan Asylum, filled with some hundreds of the orphan children of the poor Irish immigrants, was invaded by scarlet fever. Three had died, and others were attacked with the disease. The kind-hearted Bishop was in great trouble, and did what I think was a very heroic thing under the circumstances. He came to Mrs. Nichols, told her the case, and begged her to take charge of the asylum, and save his poor orphans. She went and showed the nuns how to treat the children; attended to ventilation, bathing, food; ordered the homœopathic prophylactic belladonna to be given to all, and stopped the epidemic. Those who were attacked recovered, and not another case appeared. The triumph was complete. Pure air, thorough bathing, and the action of the skin in the wet-sheet pack, with a simple, pure, and, to a large extent, fruity diet, alike protected and cured.

This success in two convents and an asylum, led to an extensive and most useful expedition, chiefly to Roman Catholic institutions in the Mississippi Valley.

The good Bishop of Cleveland gave Mrs. Nichols hearty letters of commendation to the Bishops of Detroit, Chicago, and Natches, and the Archbishops of St. Louis and New Orleans. She had instructed his nuns, cured his priests, and saved his poor orphans. What could he do but give all his influence to aid the extension of so good a work?

The result was a tour from the Great Lakes to the Gulf of Mexico, in which she visited and gave her lectures and instructions—first at a convent in Monroe, Michigan; and next at another in Northern Indiana, close by a Catholic University, where I gave some lectures to its staff and students, and which honoured me with an offer of a professorship. It was a charming place, in the centre of great forests, and the music of the Flemish Carrillon in its church-tower at midnight playing sacred harmonies, was to me a new and delightful experience.

The University and Convent are about a mile apart. Mrs. Nichols gave her lectures to the nuns, whom I had also the honour of addressing one afternoon on the lawn.

Of course, there were invalids to advise, prescribe for, and when possible to cure. The mother of the Lady Superior of the Convent was brought home one day in great agony from a sprained ankle. She had been thrown from a carriage. Mrs. Nichols was, of course, invited to see her. In the exercise of that "gift of healing," or magnetic, or mesmeric power possessed by many persons—sympathetic, self-controlled, and full of "good will"—she laid her hand upon the inflamed, swollen, tortured limb, and in a few moments the pain had ceased, and soon the swelling and inflammation were subdued with the wet cloths and flannel. It was a beautiful cure, and was of course considered miraculous. Years before I had been cured as quickly of a similar sprain at Port-Chester. Here in England she has made many such cures. A young lady—her pupil and friend—residing near Bristol, sent her a delicate handkerchief by post, begging her to magnetise it, to cure a sprained ankle, so that she could dance at a coming ball. A few days after, she got a

grateful and jubilant letter. The ankle was cured in one night, and she had very much enjoyed her dancing.

After doing good work in Chicago and St. Louis, she went to Memphis, Tennessee, where she found good friends, and an intelligent and excellent priest, who was soon after made Bishop of St. Paul's, Minnesota. She taught the nuns here as everywhere how to preserve health, to cure their ailments, and to give the conditions of health and cure to their pupils, and the poor whom they served.

At New Orleans she found an enlightened and friendly Archbishop, and a large Convent of the heroic Ursulines, who have for a century faced death as nurses in the yellow fever hospitals.

New Orleans was at first a Spanish and then a French city. At the time of our visit it was half French, half American; both sides very curious and interesting.

The yellow fever does not originate in New Orleans, but it was formerly brought every summer from Vera Cruz, or some port in the Gulf of Mexico, or the Carribean Sea, and, as treated in the hospitals, was very fatal. Hearing of its ravages, and the difficulty of finding nurses for the sick, a band of Ursuline nuns in France volunteered on this "forlorn hope." As they died, others came to fill their places. When the Order became established in America, recruits for the hospital were drawn from convents of the Order in Louisiana and other States as far north as Maryland. It was found that working in and breathing the air of a yellow fever hospital a few years utterly exhausted the vitality of these heroic nurses. Those who did not die were so weakened and diseased that they were quite useless; and as a matter of economy it became the rule that any nun who volunteered or was selected for this work should never return to her convent. She went to die at her post.

One day Mrs. Nichols was invited to visit a large school of girls in New Orleans, kept by another Sisterhood, and was delighted to find that the Lady Superior, a very intelligent woman, instructed by her "Experience in Water Cure," had so regulated the habits and conditions of her

pupils that she had lost none of them in the most fatal epidemics of cholera and yellow fever.

While she was engaged in the convents of New Orleans, I visited Mobile and the capital of Alabama, and Galveston in Texas, giving lectures in each. Steaming up the Alabama river, through a dense, almost tropical forest, the air full of the delightful odour of the clematis, I listened to the captain's story. A few years before, a poor Irish boy, he was glad to get the roughest work on a steamer. Now, a fine, tall man, nearing thirty, he was part owner of the steamer he commanded, and had a pretty cottage on the banks of the river, with a wife and children.

In the early summer we returned to Memphis, Cincinnati, and New York, and found for our residence a pretty cottage on Staten Island, commanding a noble prospect of New York Bay, and the cities of New York and Brooklyn. One day we saw the "Great Eastern" steamer, surrounded by a fleet that came down to welcome her, glide grandly past our windows, like Gulliver surrounded by the Lilliputians.

We were full of work. I had planned and published the first number of a weekly newspaper, which I hoped would carry our teachings of sanitary and social science all over the world. Never, it seemed to us, was a fairer prospect of doing a great work for humanity. We were both widely known from north to south—from east to west.

But on one fatal day I saw a fleet of war ships, coming from the Navy Yard at Brooklyn, steam down the bay, bound for Charleston, South Carolina, to relieve its fortress, besieged by the forces of the Southern Confederacy. An army was organizing in the North—there was a camp close by on Staten Island. I had not believed in the possibility of a civil war. There was no question which a wise statesmanship could not have settled. A majority of the people of the great State of New York were opposed to war, but the Government and the mob silenced the chief organs of opinion, and the *Tribune* and *Herald* were alike obliged to abandon the advocacy of a policy of peace.

But I have given my views of the Civil War, which cost, it is said, a million of lives, and many millions of money—which laid waste vast regions, and made a cotton famine, with much loss and suffering in Lancashire—in my “Forty Years of American Life,” and need not repeat them here. What it did to us was to make our work impossible.

One day I said, “Let us go to England.” It seemed to her a happy inspiration. We sold our furniture, went on board a sailing ship, because the steamers were watched, and in thirty days of pleasant “life on the ocean wave,” were towed up the Thames by two little steam-tugs to the London Docks, and landed in Ratcliff Highway, to begin our life anew in the “old country,” and here renew our work.

Landing in the East of London where recent explorers have found so much of the “Outcast” and the “Horrible,” we found our first home in one of its prettiest regions, full of villas and gardens, St. John’s Wood, settled ourselves in the cheapest unfurnished lodgings we could find, and began our work. I had three letters of introduction. One—the only one that was of much use to us—was to that genial prelate, the late Cardinal Wiseman, who was a man of letters, and who introduced us to editors and publishers. It was at his residence that I first saw his eminent successor, Cardinal Manning, who some few years later spent a night with us, and said mass in our house, Aldwyn Tower, Malvern.

Thus we left the New World, and came to the Old—the old ancestral home. That was twenty-three years ago. It seems like yesterday. There were three of us—we two and our darling child, “Willie,” pet abbreviation for Wilhelmina, then eleven years old. Alone in London, with our daily bread to win—that was not much, for we could live luxuriously on a shilling a-day for food; and our rent, even in this pretty region, was but ten shillings a-week.

We came soon to know the Howitts, especially their daughter, the late Mrs. Anna Mary Watts, author of “Art Life in Munich,” and her excellent husband, Alfred Watts, Esq.,

son of the poet, Alaric A. Watts, who has just retired from the Revenue Department, after forty years' service; then Dr. Garth Wilkinson, translator of Swedenborg; the late Robert Chambers, author of "The Vestiges of the Natural History of Creation," a book which made a sensation before the days of Darwin and Huxley.

Mr. Robert Chambers was our neighbour in St. John's Wood, and introduced me to the editor of "Chambers' Encyclopædia," then publishing in weekly numbers. I began with F—"Fourier and Fourierism." Letter G gave me "Gulf Stream," "Greeley," etc., and I went through to Z. I wrote also for *Once a-Week*; *Temple Bar*, then edited by Mr. Edmund Yates, now wealthy owner of the *World*; and was for eight years correspondent of the *New York Times*, which is considered by many the leading American journal. I must not forget how kindly Charles Dickens received contributions from Mrs. Nichols and myself for *All the Year Round*, with liberal payment. For example, passing along Holborn one day, I saw on a book-stall a copy of a French comedy, price 2d., the scene of which was in London, *temp.* Elizabeth, with a hunting scene in Hyde Park, and a Royal Palace in Lombard Street. I sent Mr. Dickens a free translation of what seemed most comical in it, and he returned a cheque on Coutts' for five guineas. He was very kind to both of us, calling at our lodgings in Cecil Street, Strand, not far from his editorial office—genial, cheery, sympathetic, generously helpful. Mrs. Nichols wrote for the *Athenæum*, *All the Year Round*, and many letters for a New York weekly newspaper.

At the suggestion of Cardinal Wiseman—more kind than wise in this matter—I made a short lecturing tour in Ireland, speaking in Dublin, Drogheda, Wexford, and Kilkenny. I had most friendly letters to the "Primate of Ireland," and to the "Primate of All Ireland." I found the late Cardinal Cullen amusingly different in his manners from his public reputation—soft, gentle, genial, instead of fierce and belligerent. I admired the bold scenery of County Wicklow, and, losing a train, drove on a

jaunting-car through the Vale of Avoca to Wexford. The country seemed full of ragged clothes and ruined cottages—full also of stalwart men and beautiful women. Of course, I had seen more Irish people in America than I saw in Ireland; but to really *know* them, they must be seen at home.

I wrote a large part of my "Forty Years of American Life" in London periodicals, for, during the war, there was a strong interest in everything relating to America. The book when published brought me more praise than money. It was, Mr. Maxwell, its publisher, said, a literary success, being very favourably reviewed in the *Quarterly*, the *Saturday*, the *Dublin Review*, the *Spectator*, etc. The *Daily Telegraph*, not long ago, quoting a passage in a leading article, called it "the best book on American society and politics ever written by an American," leaving it to be inferred that somebody—English, French, or German—had written a better one.

My work at the library of the British Museum—that most admirable of institutions for students, and men and women of letters—made our residence in a distant suburb inconvenient, and we took the first floor of a house in Bloomsbury, where there came to us the first great sorrow, the only real calamity of our life. The cold fogs of a London winter—perhaps the miasma of an unsanitary district—acting upon delicate lungs, with an inherited predisposition, gave to our dear child, then at the critical age of fourteen, an incurable bronchitis.

Hoping a purer air might revive our darling, and enable her vitality to overcome the disease of her lungs, we removed to the bottom of Cecil Street, Strand, to have the advantage of the open space of the Thames; later, we went up the river to Chelsea; then, as the winter came on, to Brompton Square, South Kensington. It was of no avail.

I know that the question will arise,—How is it that with all your knowledge of the laws of health, and your sanitary habits, your own child, in spite of your care, should die at the age of fourteen? It is a fair question, and requires an answer.

You have seen that the beloved mother of this beloved child struggled through her life with hereditary tendencies to disease. Her sanitary habits enabled her to live and work to the age of seventy-four, and, but for an accident, she might probably have lived several years longer.

Our only child, Mary Wilhelmina, was born when both her parents were engaged in very earnest, active mental work. Intellectual precocity is often unfavourable to longevity, because the brain robs the body, and especially the stomach and the nutritive system. Health requires an equitable distribution of the forces of life. Cerebral activity may favour the development of dyspepsia or consumption.

Our little girl never went to school. When she was two years old she begged me to tell her stories, until I said,—“Willie, there are hundreds of books full of beautiful stories. You have only to learn to read;” and I bought her a block alphabet. She held up the blocks to her nurse, asking,—“What’s that,” and in a few days had learned her letters and began to read.

When she was five years old, she came to her mother early one morning, and said,—“Mamma, I made a poem in my sleep—listen!—

“I’m seated on a mountain, upon a throne of gold;
A fiery cloud is round me—a vision I behold!”

And so on, describing the vision in a dozen stanzas.

When she was six years old, two ladies called to see her mother, and, waiting for her, talked with Willie.

“Do you go to school?” one of them asked her.

“No,” she replied. “I have never been to school. I am engaged at present in miscellaneous reading.”

“Why, what do you read?”

“Oh, many things—just now I am reading ‘Plutarch’s Lives,’ comparing the Douay and Protestant Bibles, and reading the Koran.”

Her rapidity of reading was marvellous, and her memory equally so. Pausing a few moments before a Newsman’s

window in London, when out walking, she "kept the run" of the stories in the weekly papers. At the age of twelve, she read the *Times* every day—news, leading articles, and the parliamentary and police reports. She was quite familiar with Mr. Gladstone and Lord Beaconsfield, and other political leaders, as well as with the peculiarities of various police magistrates. One day I brought home from Mudie's Library a book of perhaps 350 pages, on some social question, which I thought would interest her, and gave it to her to read. In about an hour she brought it back.

"Why don't you read it?" I asked.

"Papa, I have read it."

"Willie, that is impossible."

"I assure you, papa, I have read every word of it;" and to convince me she recited accurately several paragraphs.

My theory was that she had learned, by some process of mental photography, to take in a whole paragraph at a glance.

Until almost the end, I did not give up the hope of her recovery. She knew that she was going, and was content to go, only pitying us. She had no fear of death, but dreaded the pain of dying. A few days before she died, she said,—“Papa, please lie down beside me; I want you to tell me something. Tell me just how it will be when I go. What will be the process of dying?”

"As you grow weaker," I said, "you will not be able to clear your lungs; your blood cannot get oxygen, your brain will lose consciousness; you will fall asleep, and then stop breathing."

"Thank you, papa. I am so glad you have told me. I was afraid it might be painful, and I do not like to suffer."

A few days after, sitting near her as she slept in the early morning of January 2, 1864, I felt *silence*. She had simply stopped breathing, while holding a glass of water in her hand, without spilling a drop.

Death, as a rule, is painless. Her mother suffered much

in her last illness, but, at the end, became unconscious for days before she ceased to breathe.

It was very desolate without our darling; but we found comfort in work, and we had no doubt that she was near us, loving and protecting. We had more than faith—more than hope. We saw her many times. She wrote loving messages in her own hand-writing, which no one who had seen her manuscript could mistake. We not only saw her, but heard her speak to us in her own voice and her peculiarly distinct articulation, felt her delicate fingers—saw, heard, and felt her, when quite alone by ourselves, on one occasion, in our own bed-room, at one o'clock in the morning, when there could be no question of illusion or delusion. This was several years after she had left us, here in the house where I write this record.

At first her loss was very heavy upon her mother. She wept almost continually, and this may have caused the cataract, which, in spite of all her efforts to cure it, finally extinguished her sight, so that she was blind for five years. At first she hoped to cure it by a more careful diet and more active hydropathic treatment. We had spent portions of the summer at the sea-side—at Brighton, Eastbourne, St. Leonards. Twice we spent some weeks at Paris.

It was in 1867, I believe, that I said, "We have been often at the seaside, let us try the hills. Let us go to Malvern." Some London friends were staying there, and wrote that it was Paradise. We went and found pure air, pure water, grand hills, and a beautiful far-spreading prospect. We liked it so well that we took a large house above the Old Priory, and near St. Anne's Well, called "Aldwyn Tower." From the eastern window at which I wrote in the sweet summer mornings, I looked down upon the valleys of the Severn and the Avon—looked upon four hundred square miles of beautiful fertile country, and in the season could have counted, I believe, a thousand pear-trees in blossom. We filled our house with patients and pupils in the science of Health. Here I wrote "How to Live on Sixpence a-Day." Here I began to publish the *Herald of*

Health. Here I wrote "Human Physiology, the Basis of Sanitary and Social Science," and edited the English edition of "Esoteric Anthropology;" and here, the first book after "How to Live on Sixpence a-Day," I brought out her "Woman's Work in Water-Cure."

In spite of her blindness, Mrs. Nichols did her work as well, perhaps, as ever. I invented a simple writing-guide for the blind, by the aid of which she wrote letters, and much besides. She hoped to excite absorption, but the opacity gradually increased until the blindness was complete. I had consulted Mr. Critchett in London, but he could give no hope except in an operation. I do not remember how we heard of the distinguished surgeon of the Nottingham Infirmary, Dr. Chas. Bell Taylor. After some correspondence, we went to Nottingham, took a lodging for a week, and Dr. Taylor extracted the pupil of one eye, after she had taken ether as the safest anæsthetic. In three days she removed the bandage and found her sight perfect, so that we returned at once to Malvern. In a few weeks, Dr. Taylor, whom we have ever regarded as a friend and benefactor, came over to Malvern, and restored the other eye to sight.

We went to Malvern to stay a month. We remained working steadily and successfully, so far as patients and pupils and literary work were concerned, for five years; but my business was in London. I wished to increase the circulation of my books, and the sale of my sanitary inventions. So, after a time, I spent the week in town, and went to Malvern on Saturday nights, returning to London on Monday mornings. The distance is 120 miles; the time, four or five hours. This gave me but four working days in the week; and Mrs. Nichols, though full of good work, felt the loneliness, and we decided not to renew our lease, but to return to London. We found the house in which I write these lines, near the Earl's Court Station, South Kensington. Here she was as ever full of work. As many patients came as we could find room for, and they were instructed and cured. She had a large correspondence; ladies

—and gentlemen also, in many instances—wrote for her advice from America, Germany, Turkey, India. She had a patient, I remember, in Ceylon.

It seemed to me that as her body was now worn and exhausted with labour and disease—the hereditary cancer which was still growing upon her—her mental and spiritual power increased. She became more and more convinced that her “magnetism,” or what seemed to her the force of her sympathy and desire, or prayer, was in many cases curative. She believed she gave her life, with its healing force to pillules, to paper, to the “Alma Tonic,” and the “Sapolino” she prepared and sent to her patients. She called them “sympathetic medicines.” She was far from being alone in this belief. The late Charles Dickens sent her magnetised paper, some of which lies in the desk at which I am writing. She compared it, not irreverently, to the handkerchiefs and aprons on which had been laid Apostolic hands.

“Thyself thou can’st not save.” The cancer which had attacked her breast slowly increased. Then came the fall upon our door-step, as she returned from a drive. Her left thigh bone, falling across the rounded edge of one of the steps, broke short off, three or four inches from the hip joint. The first surgeon who could be found did his best, no doubt, but something went wrong. A callus formed, involving the great sciatic nerve, and causing intense neuralgia. She refused to take opiates, or to have the subcutaneous injection of morphia.

It is pleasant for me to remember that when she was in pain I never failed to relieve it by laying my hand upon the suffering part. It was but a temporary relief, but that was a great blessing. She could go to sleep. When the pain came on again I had only to repeat the contact—not mere contact, but a power of will or desire to give relief. I have risen from my couch near her bed four times in one night, waked by her moaning, and able each time to bring her relief and sleep. At an earlier period the galvanic current, passing through the limb, had also been of some service.

A life of seventy-four years—a life full of earnest, zealous labour for what she believed to be the best interests of humanity—came to its end. She lay for days with little recognition of those about her and then ceased to breathe. A wise, good, tender, loving woman—loving and serving women all her life.

Knowing as I do—not simply hoping or believing, but knowing—that what we call death is but an incident of continuous life—a change, a transition, like the metamorphoses of insects—I have not waited until the end of this record of her life and work to give an account of her happy transition, by which she joined the “choir invisible” of that spirit-world to which we are all hastening.

Her life goes on in a higher sphere of being. The worn out garment that we put in the earth—“dust to dust, ashes to ashes”—in Kensal Green, she held of small account. I think more of every scrap of her writing, every revelation of her active and vigorous mind, than of all relics of her decaying body.

Her work in this world seems to me so important that I can see nothing better to do than to give as clear an account as I can of her teachings of the principles of health—the laws of life. Because this brief sphere of earthly life is not to be despised or neglected. It is a stage of being on which much of our future happiness may depend.

“Happy infant, early blest”—if you please; but I cannot help believing that this life has its uses, and is really worth living, and I think it a great mistake to have the conditions and habits of our English towns so miserably unsanitary that 240 infants of each thousand born into this world live in it less than a year. If “Happy infants, early blest,” why should we labour to lower our death-rates, and remove the causes of infant mortality?

No! The earth-life is an important stage of being, and we have no right to shorten it by the horrible premature mortality which is the disgrace of our so-called civilization; which is murderous, because preventable. For example, one town in the United Kingdom may have a death-rate of eleven

in one thousand per annum, and another town thirty in one thousand. The records of the Registrar-General show that a parish in Northumberland had no death of an infant under one year old, during twenty-one years, while there were English towns where such deaths were as high as 240 per thousand. Naturally, in any reasonable conditions, children are born to live; and this life, even in our present very imperfect state, has its use and value. If *yes*, then we may appreciate the work of a sanitary reformer. If *no*, then the sooner we get out of a useless existence the better.

Mrs. Nichols enjoyed life vividly, and did her best to prolong it, and make it richer and happier for all whom she could influence. The care of the body was with her the care of the soul. Health meant wholeness—holiness—completeness, perfection of life; purity, vigour, enjoyment. She wished to restore health when it had been injured—she wished much more to prevent such injury; and she saw no way to do this but teaching the laws of health, especially to women, the mothers of the race. Her remedy for the ills of life—disease and premature death—was a wise motherhood. She believed in the right of every woman to select and elect the father of her child. She held that every mother was the natural guardian of the health of her children, and should therefore know the laws of health; and she did what she could to teach as well as to heal. Therefore, she did not over-estimate the dignity and value of a medical profession that does nothing to teach, and is almost impotent to cure. The preservation and the restoration of health, the natural condition of all living things, she saw depended upon natural conditions and habits—upon breathing pure air, eating pure and natural food, and upon a temperate, orderly, natural life.

The volume of “Lectures to Women” has, in its appendix, some remarkable illustrative cases of the Hydropathic treatment, and the pure and simple diet, of which her own case is perhaps the most interesting. She says:—

“I was born under circumstances peculiarly unfavourable to producing a firm constitution. Soon after my birth, my

mother had 'spotted fever' of a very malignant character, which was sufficient evidence that her system was full of morbid matter. She could not nurse me, and I was delivered over to the wise ignorance of an old nurse, who fed me in a very unhealthy manner. I was also dreadfully poisoned with opium in the first months of my life.

"During all my early years I was feeble, and often ill, having scarlatina, and all the disorders incident to childhood, in a very severe form. At thirteen, in obedience to fashion, I dressed very improperly, lacing my form in the closest way, till my lungs gave signs of being diseased. In 1839 I began to bleed at the lungs. Prior to this time I had thrown off my tight dress, but I was feeble and much bent. I had been lecturing, and had been subjected to very laborious exertion, and much mental suffering. Both these causes continued actively operating during the several succeeding years. I, however, lived very simply, and bathed much in cold water, and drank only water. But labour and anxiety obtained the mastery over my feeble frame and injured lungs, and in the autumn of 1843 I was attacked, while giving a course of lectures, with severe bleeding. I attempted to go on, but was prostrated, and bled from my lungs in one week nearly three quarts. I was reduced to infantile weakness.

"As soon as possible, I commenced exercise in the open air, and very active treatment with water. I used sponge and pouring baths, and constantly had my whole chest and abdomen enveloped in wet bandages. I had my lungs examined with a stethoscope. The physician decided that there was considerable disease of the upper portion of the left lung. During the winter, I used the water very freely as above. In the meantime, I exercised much in the open air, and lived very simply, taking no animal food, except a very little butter and a little milk. In the spring, I again had my lungs examined. All traces of disease had disappeared.

"I have continued the use of the water. I have had some slight attacks of hemorrhage since, on occasions of much mental suffering and much labour. I find myself perfectly able to control the bleeding by the use of water. The cough, which I had at first, disappeared entirely under the water treatment. It returns now if I go into crowded assemblies, or in the impure air of a steamboat, or if I am unable to get proper daily baths. I can now live in a state of comfortable health with one bath a-day, and a wet bandage about

the abdomen. I am able to walk ten miles without fatigue. My lungs give me no pain or uneasiness. If I can maintain tolerable health conditions, I have no fear of further hemorrhage from the lungs.

“In June of the present year (1846), I had the small-pox. I had been exposed several times before I took it. I was only three days confined to the house. The first day I suffered greatly, but after sweating had been plentifully induced three times, and the cold plunge bath taken after each sweat, I was relieved from pain and chills. I had only three well-filled pustules and a slight sprinkling of the rash, which did not fill.”

Surely, no one ever better obeyed the old injunction,—“Physician, heal thyself!” From an early period it was a fight for dear life, and that fight of more than seventy-four years was a continuous struggle and a continual triumph; greatest of all when the battle is over, and the freed spirit enters upon new and happier conditions.

CHAPTER VII.

A WOMAN'S WORK IN WATER-CURE.

THE *work* of Mrs. Nichols—her special mission in this world—she believed to be the amelioration of the condition of women; and she thought the best way to accomplish this was to teach them the laws of health. She believed in woman's rights, and she was an abolitionist as to Negro slavery; but she thought there was a worse slavery for women than that suffered by the Negro, and she laboured all her life for their emancipation.

But in the midst of her labours for health she found time to do a considerable amount of literary work—writing stories, poems, and several novels—some published in America, others in England. “Mary Lyndon,” the most striking of her American novels, was founded, to some extent, upon passages in her own life, and embodied her ideas upon the proper freedom and culture of women. It had, like all her stories, the dangerous element of a purpose, which publishers and authors find opposed to literary success. Novel readers, as a rule, do not want preaching or teaching. When an author has made a reputation, he can attack social abuses and advocate reforms; but the rule of publishers with comparatively unknown authors, who have yet to secure their public of readers, is to reject every story with a purpose.

For all this, she found publishers for “Mary Lyndon,” “Agnes Morris,” “Eros and Anteros,” in America, and for “Uncle Angus” and “Jerry” in England; but all of them contained the obnoxious element of trying to teach as well as to amuse—and novel readers, generally, do not wish to be taught.

Her shorter stories, of which she wrote a great number, were more popular than her novels. I have found among her papers a list of more than fifty stories written for Mr.

Bonner's famous weekly paper in New York, at the rate of ten dollars or about two guineas each. Mr. Bonner was a printer, who, finding it difficult to get work, started a weekly paper, which he filled with sensational stories, at once innocent and exciting. — It may have been an imitation of the London *Family Herald*. It was and is an immense success, and Mr. Bonner is now able to pay twenty, fifty, a hundred thousand dollars, for the fast trotting horses he drives up the broad avenues of New York, or on the race grounds of Long Island. "Jerry," marred as it is by a "purpose," is still in print, and the *Saturday Review* admitted that it was "a perfect mine of original character." But I agree with publishers in saying that preaching or teaching mars a story. If there be a purpose, it should be carefully concealed. The "conversations" on various branches of science between accomplished governesses and their interesting pupils were dreary mistakes, and have disappeared. There is but one right purpose in a novel—which is the illustration—the most realistic portrayal of the lives and characters of men and women.

"The proper study of mankind is man," and the proper interest of every novel and poem is, in its broadest sense, humanity. I shall give, farther on, some specimens of her poems, which are few in number, and, in my opinion, of a better quality than might be expected from one so devoted to useful and reformatory work.

But, as the object of this book is to be useful—to do the greatest amount of practical good to all who are induced to read it, I shall first attend to that purpose, and give the best review I can of Mrs. Nichols' most useful book,—"*A Woman's Work in Water-Cure and Sanitary Education*," which is the English reproduction, with considerable additions, of her American "*EXPERIENCE IN WATER-CURE*." In the Introduction she says:—

"Twenty years before my birth, a singular process of water-cure prevailed in that portion of New England where I was born. There was much scrofula amongst the children, owing to the want of sanitary knowledge, and the

excessive use of swine's flesh, pork or bacon as it is called. The children had rachitis, or rickets, a disease in which the bones of the chest and often the spine grew out of shape. They had also king's evil, the glands of the throat suppurating, scald head, and kindred diseases. For this scrofulous affection the children were treated by dipping them in cold water at sunrise; a babe or child was taken to the horse-trough or to running water, stripped and dipped three times; it was then, all wet as it was, wrapped in a blanket, laid in a warm bed, and kept there till perspiration was induced; then it was rubbed with a dry towel and dressed. This dipping was repeated three mornings in succession; then it was allowed to rest for three days, then dipped again three mornings, and so on until it had been plunged on nine mornings. Many children were cured in this manner, of whom my mother was one. Cold bathing was therefore regarded with special favour in our family.

"At the age of twenty years, I had a severe illness after the birth of my first child. I was cured by the application of cold water. Soon after our family physician was induced to allow me to cure a fever in the family by bathing, the application of wet cloths, and so forth. This was before we had heard of Priessnitz. I had a book, published in London, in which bathing was highly recommended as a prophylactic, especially in the care and rearing of children. My first child was therefore bathed in cold water from her birth. I early apprehended the first principle of water-cure: that there must be sufficient vitality in the system to cause reaction and warmth after bathing, the application of the wet-sheet, or bandages. A permanent chill causes congestion of the interior and vital organs, which may prove fatal. The chilling of a cold bath may cause bleeding of the lungs. A wise caution is therefore indispensable in water-cure."

This notice of the use of water-cure before Priessnitz might be much extended. The Jewish purifications, the Oriental washings in sacred rivers, the Roman baths, inherited by the Mahomedans, the vapour baths of the Russians and North American Indians, are all processes of early hydropathy, which seems as old as the world—instinctive and universal.

"Though I studied with allopathic physicians, and for a time believed in their medication, I still got all information

respecting water-cure that was possible to me. I conversed with those who had visited Priessnitz, I read all that they and others wrote on the subject, and I was unwearied in practice. Having been ill from my childhood, I tried every bath and every mode of practice on myself. Adapting my treatment to my own re-active power, and that of my patients, I gradually evolved a mode of practice differing from that of any water-cure physician with whom I was acquainted. The intuitive faculty, and a sympathetic disposition, adapted me to be a successful physician, and made what is termed a vocation. I was often able to perceive internal disease in a manner that seemed marvellous to those about me, so acute do the perceptions become in a tender and sympathetic relation with suffering. This sympathy seems at times almost able to cure disease without any treatment. Great care in adapting means to ends with delicate and weakly patients, made me successful, and inspired a confidence that caused a still greater success.

"At the outbreak of the war in the United States, we were obliged to come to England. We had great trials and deep affliction after coming to England, and found it necessary to turn our attention to general literature in order to live. Only recently have we been able to engage in medical practice and the writing of sanitary works. The prejudice against female physicians in England, now passing away, has discouraged me from the practice of my profession ; but the great need is here, as it was in America years ago. I have never wished to be a doctor in the ordinary sense of that word. To cure people for payment merely has always been especially distasteful to me. Teaching and healing, the last as illustrative of the first, have been my vocation.

"During the past five years I have treated cases of spinal disease, uterine weakness and flooding, partial and entire blindness, melancholy, scrofula, king's evil, consumption, heart-disease, disease from vaccination, asthma, jungle fever, disordered liver, measles, and other ordinary acute diseases, all with much success. But I think my greatest success has been in teaching persons to cure themselves, so that they will neither require to come to me nor to go to any other physician. Some of my pupil-patients, I am glad to know, have been greatly useful to others, both in teaching and healing, and so the good work goes ever onward."

The Introduction, from which I copy these paragraphs, is dated "Aldwyn Tower, Malvern, 1874."

In the first chapter she describes her education and mission. Vindicating the propriety of women becoming physicians, she says:—

“I assert that woman in her nature is eminently qualified to heal the sick. She feels quickly and tenderly. She sees and comprehends with a rapidity that makes the conclusions of reason seem intuitions. By all this she is fitted to be a physician. Then there is a propriety, a delicacy, a *decency*, in a woman being the medical adviser of her own sex—which most people can see. Many delicate ladies have said to me, that they would die before they would submit to examinations, needful to their cure, by a male physician.

“The general prevalence of those diseases peculiar to woman, constitutes a fearful necessity for the education and training of women for physicians. The Healing Art opens a broad field of usefulness to our sex, but no woman can enter this field and be really useful without deep devotion. We must desire above all to be of the greatest use, and then we shall seek to be prepared to accomplish the end we have in view.

“Our sins, wilful or ignorant, are visited upon our children ‘to the third and fourth generation.’ And our purity and right doing are no less their inheritance. I was born to a life of pain, to a long struggle against hereditary tendencies to disease. So far, and to a certain extent, I have conquered in the fight; I have been able, by my own experience and the knowledge I have gained, to aid many others in similar contests, and, I believe, to save many from such suffering as I have endured.

“I had the misery of seeing my beautiful sister fade and die of New England’s scourge, consumption. Later, a brother, just preparing to enter upon the duties of life as a physician, was struck down and carried off by the same disease. My own lungs were attacked; I had what were considered fatal symptoms, and I have at intervals suffered from pain, cough, and at times profuse hemorrhages. By a pure diet, care, and water treatment, I have so far overcome this tendency to consumption, though with occasional returns of symptoms which warn me not to relax my vigilance, nor to expect to live without a careful conformity to the laws of life.

“It was not only my own case and the cases of premature death in my own family that made me take an absorbing

interest in the question of health. Half the children born around me died in infancy. Almost every year epidemic diseases, such as measles, scarlatina, and cholera infantum, carried off great numbers. Adults died of typhus or consumption. The graveyards were full of the graves of women who died between the ages of twenty-five and forty.

“While engaged in the work of education, I was shocked and grieved to see lovely children weakened, and their health of body and mind destroyed, and even idiocy and insanity produced, by habits formed in ignorance, and the result, in many cases, of hereditary tendencies. I was surrounded with sin, and the consequences of sin. Wrong being and wrong doing were everywhere; but it seemed to me that the disposition to do right was not so much wanting as the knowledge of right. I became as anxious to teach others as I had been to learn the way of moral and physical salvation.”

In this introduction are some repetitions of facts I have already recorded, which the reader will excuse. I wished to give them here in her own words. Preparing “copy” and reading proofs day by day, I may say several things twice over. For example: though the same facts may already have been stated, how can I omit the following paragraphs from the second chapter on “Health and Hydropathy”?—

“The science of health is based upon a sound physiology—a study of nature and the laws of life; but it is not necessary that every one should be profoundly scientific. The details of anatomy may be needful to surgery; all knowledge may be useful; but the conditions of health and the causes of disease are simple and easily understood. Health is a natural condition; disease unnatural. Health is simple; disease complex and difficult. Health is the result of the regular and orderly performance of the functions of life, and gives vigour and enjoyment; disease is disorder, exhaustion, and the effort of nature to overcome evil.

“To every organised being—plant, animal, man, there are certain conditions of health: a pure and vigorous germ, the requisite temperature, nutrition, air, exercise, whatever is needed for a natural and orderly development of organs, and a regular performance of the functions of life. The natural life of man, as of every animal, in suitable conditions, is a life of health—of bodily and mental vigour, activity, and

consequent happiness. The only natural death is the gradual and painless wearing out of the vital energy in old age, 'like a shock of corn fully ripe.' All other death than this, though it may by the mercy of God be made a blessedness to those who die, and even a blessing to survivors, is yet a violation of natural law. We bring upon ourselves the largest part of all premature mortality by ignorant or wilful violations of the laws of life.

"Health, in those who have the blessing of a good constitution, is maintained by a simple nourishing diet, pure air, exercise, cleanliness, and the regulation of the passions. Men surfeit themselves with the impure flesh and fat of diseased animals, heating condiments and spices, spirituous drinks and poisonous narcotics, injuring their digestive powers, and filling their systems with morbid matter; and to these are but too often added vegetable and mineral poisons, given as medicines, not one grain of which can be taken without more or less injury to the human organism; we inhale poisons in filthy streets and unventilated buildings, and these poisons are retained in the system. The skin—the great purifying organ of the body—is weakened by a neglect of personal cleanliness, which cannot be maintained in perfection without daily bathing in cold water. The poisonous matter thus brought into, and kept in the system, weakens its powers, interrupts its functions, and produces a state of disease. Nature makes a violent effort to cast out these evils—and we have pain, inflammation, fevers, and the whole range of acute diseases. The poisons in the system, and the bleedings and drug-dosings of the doctors, weaken the powers of nature, and we have the less violent, but more protracted agonies of chronic disease. Such violations of the laws of God have filled the world with disease and misery. Diseased parents bring forth sick and short-lived children, half of whom perish in infancy, and not one-hundredth of whom reach old age. Thus 'sin came into the world, and death by sin.'

"The struggle of the system to cast out its diseases goes on as long as the vital power remains. Every effort of Nature is for health; pain accompanies all remedial action; and all the symptoms of disease are caused by the re-active powers of the system. It is the work of the physician to assist and to facilitate these efforts; but this cannot be done by drawing out the vital current, and thus weakening the reactive powers of nature; nor by giving additional poisons to task still more the vital energies. Doctors with

lancets and poisons have joined Disease in a war upon Nature, instead of aiding Nature in its struggle with Disease.

“The water-cure treatment is a scientific application of the principles of nature in the cure of disease. It changes conditions, removes or promotes the removal of morbid matters laid up in the system, cleanses, invigorates. It is the handmaid of nature and the minister of health. Four-fifths of the human body is composed of water. Blood, brain, nerves, are nearly all water. Muscle is three-fourths water, and it even enters largely into the composition of the bones. Water cleanses the surface of the body, and restores the healthy action of the skin. The skin itself contains thirty miles in length of tubes, which in health, and the effort of the system to throw off disease, pour out water. By water all food is dissolved, and so enabled to penetrate the system and nourish its tissues; by water the waste matter of the body is carried out of the body through the skin, the lungs, and other secreting or excreting organs. We can live much longer without food than without water. In its absence no life is possible on earth. It is the necessary element of all vegetable and all animal life.

“Water-cure equalises the circulation, cleanses the system, invigorates the great organs of life, and, by exciting the functions of nutrition and excretion, builds up the body anew, and re-creates it in purity and health more rapidly than Nature can do it without such favouring conditions. Purification is health—at least, it is the first condition of health. Wash away filth, poison, the morbid matters which gather in a neglected organism, and pure air, pure food, and the recuperative powers of nature bring health.

“In chronic, nervous, and female diseases, the water-cure is the most effectual—I might almost say, the only effectual remedy. Thousands of women are doctored into premature graves, who might be saved by a knowledge of the water-cure. The world is scarcely prepared to believe that its processes relieve childbirth of nearly all its dangers and sufferings—yet this truth has many living witnesses.

“The writer had a large obstetric practice for several years, and has never had a patient who was not able to take a bath, and sit up and walk, the day after the birth of a child. I need not say that life would often be the forfeit of even rising from the bed, at an early period after delivery, where patients are treated after the old methods. The water treatment, commenced in time and wisely directed, including,

of course, air, exercise, and diet, strengthens the mother, so that she obtains a great immunity from suffering during the period of labour, and enables her to sit up and walk about during the first days after delivery. In all the writer's practice, and in the practice of other water-cure physicians, she has never known an instance of the least evil resulting from really judicious treatment, while the good effects upon the health of the child are alone enough to repay the mother for the little trouble and self-denial, which will be a life-long benefit.

"Dyspepsia yields readily—slowly often, but very surely—to the water-cure. There is no patching up, but a thorough renovation. Some of its greatest triumphs are in nervous and spinal diseases; and cases of epilepsy and insanity are cured so often as to encourage hope for many. In all diseases of the digestive organs, or the nerves of the organic system, medicines are worse than useless. The only hope is in some application of the water-cure—the more scientific the better.

"The diseases of infancy, as croup, measles, scarlet-fever, etc., lose much of their terrors, and nearly all their dangers, under the water-cure system. Death, by any such disease, in this practice, is almost unheard of, and, with proper treatment, could result only from some complication of hereditary disease in the patient. Colic, diarrhœa, and dysentery, in children and adults, are usually quite manageable in the water-cure, and yield to its simplest applications, where the organism is not remedilessly depraved. Fevers and inflammations are controlled with so much ease, and are so shortened in duration, as not to excite the least uneasiness. The smallpox yields readily to the water-cure, and is cured without mutilation, and it is nature's own cure for all kinds of fevers.

"The writer has treated lung, typhus, scarlet, and brain fever, and has never lost a patient; and in only four cases has the fever continued over six days. In measles, vario-loid, and smallpox, she has found the treatment equally effective. In one instance, where the patient was fast sinking from suppressed measles—not having slept for seven days and nights—a single wet-sheet pack induced sound sleep, and brought out the measles thickly all over the surface of the body in one hour; and in three days' treatment, the patient was comfortable and out of danger. In severe pain, in neuralgia, or tic dolo-reux, in delirium tremens, and other severe nervous affections, the wet-sheet

pack has a more certain soothing effect than any preparation of opium or other anodyne, without their bad consequences.

"Consumption is considered an incurable disease; but there have been many cases in the practice of the writer in which it has seemed to be permanently cured, and others in which existence has been greatly prolonged. Her own case is one of prolongation of life and partial recovery from consumptive tendencies of the most alarming character; and there is little doubt, that in most cases the disease might be arrested in the earlier stages of its progress by the water-cure, while allopathic drug medication never fails to aggravate the disease and hasten its progress.

"The water-cure is the most economical system of medicine. It supports no druggists, and requires few practitioners. Water is everywhere free, and the best diet is cheaper than the worst. The universal practice of water-cure (including obedience to the laws of life, else it is not water-cure) would lead to universal health. A single consultation and prescription is often all that is necessary; and contrary to every other system of medicine, the means for gaining health are also the means of preserving it. For these reasons, water-cure is destined to be one of the greatest blessings ever bestowed upon a diseased and suffering race."

I do not see that the claims of the hygienic and hydro-pathic treatment either for prevention or cure could be more clearly stated than in this introductory chapter of "A Woman's Work in Water-Cure."

CHAPTER VIII.

HYDROPATHIC PROCESSES.

THE third chapter of "A Woman's Work" gives a very clear account of "The Processes of Water-Cure," which cannot be omitted from a Health Manual—but I shall condense them into as narrow a space as I can.

DRINKING pure soft water prevents and cures disease. Dr. Lambe cured even *cancer* by ordering his patients to live almost entirely on fruit, and drink distilled water. Filtered rain water is really distilled water. "Salutaris," now supplied at a very moderate price by all grocers, is distilled water, still or aerated. The beautiful water of the Malvern hills is filtered rain water. The rain-fall of these islands is quite sufficient to supply pure soft water to all their inhabitants.

Every one should take a daily bath, to keep the skin, with its nerves, glands, and pores, in good condition. It may be taken with a wet towel or sponge, and should be followed by vigorous friction with a rough towel or flesh-brush. For some years I have taken a hot-air bath before the cold sponging—I believe with great advantage to my health. No cold bath should be taken on a full stomach, just as no hard work, mental or physical, should be done when the vital forces are needed for the processes of nutrition.

A good bath for delicate persons with little reactive power, is the *hot sponging bath*, in the absence of the *hot-air* or *vapour bath*, before the cold. Aged and chilly people can take such a bath with advantage. A *cold bath* is 40° to 60° Fah.; *tepid*, 70° to 90°.; *hot*, above 100°. A *cold plunge bath* is the immersion of the whole body in cold water. The *douche* is a large stream of water falling from a height upon the spine, chest, and whole body. The

dripping sheet is rubbing the body with and over a sheet dipped in cold water. *The sitz-bath* is sitting in a tub of warm, tepid, or cold water, for about fifteen minutes. It soothes the brain, strengthens the pelvic viscera, and is of great use in constipation, and all weaknesses and diseases of the womb, ovaries, etc. The ascending douche is a more active and stimulating application of cold water to the lower parts of the body than the sitz-bath. Hot foot-baths are pleasant and soothing applications.

“THE WET-SHEET PACK

Is one of the most powerful and active processes of water-cure, and needs a full description, which I copy from “A WOMAN’S WORK,”—

“It is used in almost every form and stage of disease. It cools febrile action, excites the action of the skin, equalises the circulation, removes obstructions, brings out eruptive diseases, controls spasms, and relieves pain like a charm. Far from being disagreeable, it is a most delightful application. After the first shock of the cold sheet, there comes a pleasant glow, a calm, and usually a profound sleep.

“Lay upon a bed one or two large quilts or counterpanes, and two or more woollen blankets. Take a sheet, not too thick, large enough to envelop the whole person, or as much as is necessary; dip it in cold water, and wring it out until no more runs from it. Spread this upon the blankets. Let the patient extend himself on his back upon the sheet, and wrap it quickly and tightly about him, arms and all, from head to feet, leaving the face free. Bring the blankets, one after another, tightly about him, one at a time, and pack him like a mummy or a baby for a winter’s day out. Either a small feather bed, blankets, or comforters, may be laid over all—enough to make a thick covering. If very weak and chilly, bottles of hot water may be put to the feet; but the use of artificial heat is seldom necessary, and always is as much as possible to be avoided. If the head ache, a towel wet in cold water must be applied to the forehead.

“The patient should remain in the pack until warmth is fully established, and the whole skin is in a glow, and just ready to burst into a perspiration. But if he is nervous and uneasy, he may be taken out at any time. Sometimes

it is desirable to sweat the patient. This in most cases is readily accomplished.

"On coming out of the pack, the patient must go as quickly as possible into a plunge, pouring, or other cold bath. This rule is invariable, except when, in cases of high inflammation, one wet sheet follows another in quick succession. Time, from twenty minutes to an hour—two hours, or even longer, in some cases.

"The action of the wet-sheet pack is very remarkable. It cools fever, equalises the circulation, allays inflammation, soothes the most violent pains, relieves congestions, excites the action of the skin, and brings out the matter of disease, which it makes sensible to smell and often to sight. Dr. Balbirnie well says,—'In weariness and watching, in fatigue and cold, in restlessness and anguish, in acute diseases and in chronic ailments, in fevers and inflammation, in shivered nerves and fretted brain, in worn-out stomachs and palsied bowels, in irritated skin and broken bones, in quelling morbid heat and soothing morbid sensibility, in the quiet routine of home and the bustle of travel abroad, in infancy and in age, in the weak and in the strong, in cottages and palaces, in courts and in camps, in hospitals and in prisons, in all climates and seasons, shivering at the poles or scorching in the tropics, in all the multiform ills that flesh is heir to, the wet sheet will be the first remedial resource of the sick and the last earthly refuge of the dying.'

"It is indicated whenever there is a dry, hot skin and quick pulse; it may be used whenever there is re-active power. Even when this power is but feeble, the modified wet-sheet pack may still be used. Pack with a wet towel along the spine, or upon the chest or abdomen, or around the body from the armpits to the knees. Children may be packed by putting on a night-gown wrung out of cold water, and then wrapped in blankets.

"The patient should go in with warm hands and feet and a quickened circulation. In cold weather it is well to warm the blankets before the fire, but the wet sheet, large or small, should be quite cold.

"THE BLANKET PACK.

"The patient is packed in dry blankets instead of the wet sheet, and remains there until a perspiration is excited, which is continued a longer or shorter period, according to the nature of the case. The thorough blanket pack, or sweating pack, lasts from an hour to three hours, and is

one of the best means of relieving the system of morbid matter, by exciting the action of the glands of the skin. It may be advantageously combined with a wet towel upon the lungs, over the liver, stomach, bowels, or the length of the spine.

"The blankets of the pack should be thoroughly aired after use, or they quickly become offensive from the matter which comes from the skin. This must never be re-absorbed. Every sheet or towel must be thoroughly washed as often as used. Compresses and bandages need to be washed daily.

"The patient should be warm on going into pack or taking a cold bath, or be warmed by exercise or rubbing. Warmth and a gentle perspiration, without fatigue, is the best condition for the plunge or douche. A short sitz-bath, or rubbing wet sheet may be taken, when considerable fatigue is added to the warmth of exercise.

"On coming out of every bath, the patient should be well rubbed with coarse towels, or a coarse sheet, a flesh brush, or the hand of a pleasant, healthy attendant. Sometimes much friction is required to excite a healthy re-action. The best cures are made where bath attendants are strong, vigorous, and do not spare their elbows.

"HOT-AIR AND VAPOUR-BATHS.

"These are processes for quickly exciting the action of the skin, and inducing perspiration. The Turkish bath, now accessible in most large towns, does admirably in many cases as a means of external and internal purification and invigoration. A spirit lamp, or gas-furnace, under a chair, with a blanket around the patient, forms a tolerable substitute. If the feet are placed in a hot foot-bath, and a pan of hot water is placed over the lamp or gas, we have a steam or vapour bath, by means of which many wonderful cures have been effected. A wet towel should protect the head, and a cold bath follow, to tone the skin.

"BANDAGES AND COMPRESSES.

"Wet bandages are worn upon the chest in lung diseases, over the stomach in dyspepsia, around the abdomen in constipation, prolapsus, etc., and may be applied to any part affected. Common towels folded double, washed daily, and wrung out of cold water, make good bandages. They may be covered with a dry towel or flannel—not with oiled silk or indiarubber, which should never be worn by any one, as

such checking and throwing back of the perspiration is always injurious, and might be fatal.

"The abdominal bandage is almost of universal application. The best consists of a towel folded eight inches to a foot wide. It affords a great mechanical support to the lumbar muscles and the spinal column. One half, dividing lengthwise, is wetted, and well wrung out, and pinned round the abdomen and back, covered by the dry part drawn as tightly as can be conveniently borne; for otherwise it would permit evaporation, and produce chill.

"The compress is to be renewed whenever it becomes dry; and is usually to be worn by night as well as by day. If the back should remain chilly, the front part only of the bandage is to be wetted, and exercise should be used after it. This appliance is of great utility in all derangements of the abdominal and pelvic viscera; facilitating, remarkably, the functions of the stomach and bowels; allaying morbid sensibility and inflammatory irritation in their several tissues; relieving constipation on the one hand, and diarrhoea on the other.

" INJECTIONS.

"Injections to soften, cleanse, and facilitate the discharge of fecal matter, should be of tepid, cool, or cold water, a half-pint, or one pint, thrown up with a suitable syringe. Pure water is the best solvent, and cold water the best stimulant and tonic. In many cases of constipation, it is desirable to move the bowels daily with injections of cold water, until they have resumed their regular action, under the influence of general treatment and a proper diet.

"Injections of cold water with the vagina syringe are of great service in the treatment of female weaknesses and diseases. They may be used in leucorrhœa, falling of the womb, and all weaknesses, several times a-day with great advantage.

" DIET.

"The best diet for a water-cure patient is one composed of brown bread, fruit, vegetables, fresh butter, milk, eggs, etc.; Food of Health, wheaten groats, oatmeal, rice; mealy potatoes, onions, green peas, French beans; baked apples, stewed prunes, strawberries, raspberries, grapes, figs, peaches, pears; cream, milk, good butter, eggs lightly and plainly cooked; the least oily kinds of fish. If you must go further, choose plainly cooked chicken, lean mutton or beef; sugar, salt, vinegar.

"A *strict diet* may, in certain inflammatory and dyspeptic cases, be absolute fasting for a time, or very small quantities of bread, or rice, and fruit. A careful diet is a moderate quantity of the simplest kinds of food. All water-cure diet excludes salted, smoked, coarse, oily, or fat meats or fish; made dishes, pastry, hot spices, sauces, and condiments, and most fried dishes.

"The only real drink is water, which we may get in fruits, vegetables, milk, etc.

"THE HUNGER CURE.

"The name Hunger Cure has been given to judicious fasting for the cure of disease, and it is a method of great efficacy. As a large class of diseases have their centre in a disordered or diseased stomach, giving rest to this organ is a natural and sometimes the only remedy. In dyspepsia, liver disease, catarrh, piles, cancer, and many other forms of disease, it is a potent means of cure. In ulceration of the mucous membrane of the stomach, rest to that organ is the only remedy. The patient must eat only very small quantities of the blandest food at long intervals; because the gastric juice, secreted to digest *flesh* food, acts upon the stomach where the mucous membrane no longer protects it. And as the gastric juice secreted to dissolve flesh is stronger, and acts more quickly upon the stomach than that needed for bread, milk, and vegetable substances, the patient must live upon vegetable food and the smallest quantity. One small meal in twenty-four hours, with entire repose to the system will cure ulceration of the stomach and most kinds of dyspepsia.

"I have seen cancer checked in its progress and cured, or at least rendered inactive through a life of many years, by the use of a simple sparing diet without flesh, grease of any kind, salt, or irritating condiments. I have seen many very severe cases of indigestion cured in the same manner. A case of congenital tumour of the liver where there had been cancer in the family, on both the father's and mother's side, became so terrible as to make life hardly endurable, when a seven months' fast on one moderate meal a-day, with no flesh, resulted in a great reduction of the tumour, regular sleep, a life of active work, and rest from the torment of many years. The tumour, though not entirely absorbed, is scarcely an inconvenience unless excited by over-eating, over-work, or mental suffering.

"The regulation of the diet is important in all diseases.

A thirty-six hours' fast is the best remedy for a fit of the gout, and the wet-sheet pack will finish the cure.

"Ninety-nine persons in a hundred in this country eat too much—one in a thousand starves.

"EXERCISE.

"There are great errors in regard to exercise. When the vital forces are reduced, they must be economised. If expended in nervous and muscular action, as in long walks and continued exercises, they cannot be used to repair the ravages of disease, and restore the normal action of the organism. Short, rapid, and not too fatiguing exercises, which quicken the circulation, increase the breathing, and excite the action of the skin, are best for invalids. But many are equal only to very gentle and passive exercises, as riding and driving, and even these must not fatigue or exhaust the patient.

"Light, sympathy, cheerfulness, mirth, faith hope, and charity, are means of cure."

These processes of Water-Cure, Diet-Cure, etc., are so important—so valuable—so necessary, indeed, to a Health Manual, that I make no apology for taking them, with slight alteration, from "A Woman's Work." I am not writing a systematic work on Health, Disease, and Cure—but the Record, or Memorial, of the Life and Work of a woman who had great knowledge, skill, and, better, insight and the gift of healing. I shall continue my notice of her admirable book in another chapter, giving some records of her practice and cure.

CHAPTER IX.

CAUSE AND CURE.

I BEGIN this chapter with the "Philosophy of Water-Cure," selecting and condensing as I can—reviewing her succeeding works, and giving such extracts from her later letters and papers as seem to me most interesting, and, above all, most useful.

"The cause of disease is a deficiency of vital energy or nervous power, or, more comprehensively speaking, LIFE. Hence the cure must be the restoration of nervous energy or life. A certain amount of vital energy and action belongs to each faculty of the human being. We have no bad faculties or passions; we have no useless ones. Evil and disease result from the excessive, the erratic, and unbalanced action of the faculties.

"Life is continually wasted, in our present false social state, by the excessive action of the parent passion, amativeness; and when the nervous power is gone, men seek in various ways a false life, or artificial excitement, which exhausts them still more. With the deficiency of life, caused by the sin of the individual or his parents, there comes a craving for life. How is this craving answered? By excessive eating, perhaps, and excessive labour, to get the means of eating. This course still further exhausts life. Then men resort to direct stimuli, such as alcohol, opium, and other poisonous drugs. A frightful excess of action and consequent waste of power are the result. The nervous power, or life, being exhausted, the whole vascular system is in a state of weakness and collapse. Nourishment cannot be conveyed to the wasting tissues. False action, or no action, is the consequence. Now the cure must consist in restoring vital energy, or life. How are we to do this? We have reason to believe that there is an electricity or force in water which unites with the heat of the human system, when the water is properly applied, and that vital power, or life, is the result.

"Wounded and diseased animals instinctively go into the water for relief and cure.

"If the human system is so exhausted that no heat can be elicited on the application of the water, there is no chance of cure. We often hear it said, 'The greater the reaction, the greater amount of heat produced by the application of the water, the greater the chance of cure.'

"Every day's observation convinces me that truth is simple; that the causes of disease are not so remote and obscure as they are deemed by many. It is not enough that a physician is able to give beautiful descriptions of pathological phenomena—that he can talk learnedly of effects, if he knows nothing of causes. Such a physician may bleed for delirium induced by an overloaded stomach till he destroys his patient, when a knowledge of the cause of the affection would lead to a course essentially different, and would save the patient.

"The indication of cure fulfilled by the hydropathic treatment is to free the oppressed organism from a load of morbid matter. To do this without loss of vital power is the end at which all remedial treatment should aim, and the end unquestionably attained by the skilful use of water; and more than this, a continual succession of strength is the consequence of the judicious use of water for the cure of disease."

Disease is caused by deficiency of vital energy, or life. As Billings says,—“All diseases have exhausted nervous energy for their cause.” The chief cause of disease is nervous exhaustion. Life gives health, and health means fulness of life. In the diminution of life, bad matter, which should be expelled, remains in the system, and causes disease. Fevers, eruptions, and many painful diseases, are efforts of nature to relieve the body of its impurities. We assist nature by bathing, by the hot-air bath, the wet-sheet pack, and other hydropathic appliances. We cleanse—purify—cure. A pure, simple, natural diet makes a pure and healthy body.

"All curable diseases can be cured by the water-cure. Where there is not strength or reactive power enough for the wet-sheet pack—wrapping in a sheet wrung out of cold water, and blankets and quilts—the hot-air bath, or the vapour bath, may be used, followed, like the wet sheet, by a sponging off with cold water, and a vigorous rubbing with dry towels. Sweating may also be produced by packing in

dry blankets; but, in all febrile diseases, the wet sheet is invaluable; where there is much heat, it should be changed often. Where it is desirable to make the skin act, the rubbing wet sheet is very useful. The patient should be rubbed with this sheet, slightly wrung out of water, till the skin is red and glowing.

“Wet bandages are useful for giving strength, resolving tumors, and cleansing and healing sores. In dyspepsia, liver complaint, and lung complaints, they should be worn. Also, in affections of the abdomen, and all its viscera.

“The wet bandage should be well wrung from fresh water (water which has been drawn any length of time has lost a portion of its power), and worn over the diseased region. A patient may wear a broad wet bandage around the chest or bowels, or even from armpits to hips at night, if well covered with flannel. In bronchitis and consumption, such wet bandages, or compresses, properly covered, give great relief, and may be an important means of cure. A cough may be relieved by a wet towel on the chest, covered by the dry portion, or by flannel.

“Sweating—Nature’s cure for so many diseases—is caused by the hot-air or vapour bath, or by wrapping the patient in a wet sheet or dry blankets, and then enclosing the body in other blankets, to keep out the air, with a sufficiency of bed-clothing to secure the requisite amount of heat. Fresh air should be admitted into the room, and fresh water given the patient, after sweating has commenced. Sweating by means of the cold wet sheet, when the patient is able to bear it, is one of the best remedies in water-cure. The time for sweating in chronic cases is in the morning, as often as once a-day. On coming out of the wet sheet or dry blankets, the patient should be well bathed, and well rubbed with rough towels.”

Head baths are used for headaches, or affections of the eyes or ears, by lying with the head in a basin of water.

“Injections of tepid, cool or cold water, with a proper syringe, into the rectum, are used to move the bowels in constipation, and also to cool and strengthen in piles, diarrhoea, and dysentery.

“Injections of water into the vagina strengthen the womb, and are useful in most cases of weakness, leucorrhœa (whites), and falling of the womb.”

The sitz, or sitting-bath, is a remedy for weakness or dis-

ease of the pelvic viscera, and often good for congestion of the brain, by derivation. Mrs. Nichols considered it one of the most useful applications of water-cure. She says :—

“The sitz-bath acts almost miraculously in spinal affections, all affections of the abdominal viscera, female weaknesses, and piles. The patient has only to get a comfortable tub, partly fill it with water, and sit in it with a proper dress. One can read, knit, and sew, and some write in the sitz-bath. The time of continuing in the bath varies from five minutes to an hour, according to circumstances. Chills should be particularly guarded against in using the sitz-bath.

“The douche, or stream of water, is considered the most powerful means for moving bad humours. The stream constituting a douche should be about as thick as the wrist. The fall should be from ten to twenty feet. It is used for local affections, gout, rheumatism, etc. Johnson says, ‘The most intense impression which can be made by cold water is by the application of the douche, and there must be in the system a very considerable amount of vital force to bear this mode of application.’ ”

I have seen tumours of long standing rapidly absorbed and disappear under the use of the douche.

As a rule every person should take a daily bath—some kind of a wash all over the body. A sponge bath, followed by a vigorous rubbing with a rough towel, is a convenient and good bath. For years I have taken first a hot-air, and then a sponge bath, the whole occupying about fifteen minutes.

No bath, involving the use of cold water, should be taken within an hour after a meal. It is a good rule to first wet the head; and a wet towel on the head may be useful in taking the hot-air, or Turkish bath.

A portable Turkish, or Hot-Air Bath, which may also be used for a Russian, or Vapour Bath, can be taken by the bedside, with a very simple apparatus—a common kitchen chair, a double robe to cover body and chair, a basin of hot water for the feet, and a good gas-stove, or lamp for methy-
lated spirits. Perspiration begins in five minutes. In fifteen you step into a shallow pan by your wash-stand; sponge

off with cold water, and dry and rub well with a Turkish towel. The needed apparatus can be sent, carriage free, for 21s.

Naturally, Mrs. Nichols paid great attention to the special diseases of women, which employ three-fourths of the time, and produce three-fourths of the revenue of most medical practitioners, not because women are naturally—inevitably—liable to derangements, disorders and diseases of the reproductive system, but because they live in more unnatural conditions than men. It is natural for women to have children, but the more important the function the more liable it is to disorder and disease from unnatural habits and conditions.

The savage female is as healthy as the savage male. I cannot learn that she suffers at all from diseases of the ovaries, or the womb. She bears her babes with little pain, and no danger. The young savage is born, the mother washes it and herself in the nearest brook, and in a few hours she is ready to perform her usual duties.

In the appendix to her "Lectures," Mrs. Gove gave some "Particular Directions to Women." She says:—

"The artificial and enervating habits of society, the dissipation of fashionable life, and the destroying labour of the industrious portion of the community, have brought many difficulties upon women which are comprehended under the term 'female weaknesses.'

"Spinal diseases, fluor albus, or whites, floodings, painful menstruation, weakness of the uterus and ovaries, the dangers of child-bearing and nursing, are caused by exhaustion of life. Make the inquiry of yourselves, and answer it honestly, What is the cause of my disease? Is it excitement, late hours, the round of fashionable life, rich food, poisonous drinks? Is the cause excessive labour, mental or bodily, as it is with many, or is it excessive indulgence of the animal nature, which last is a powerful producing cause of all these diseases? The young of both sexes may have inherited a diseased organisation from their parents, and a liability to diseasing habits."

Females, in our civilisation, are more delicate than males—more liable, from a finer and more excitable nervous

organisation, to nervous disorders, and consequent nervous exhaustion. Consider the immense difference in the organs and functions necessary to the life of the race. With the female, the germ must first be formed in the ovary. After the momentary act of fecundation, the nervous power, and the matter necessary to the formation and growth of the child, and sometimes more than one, must be supplied by the mother. Then come the pains and dangers of childbirth, and then in the order of nature a daily supply of nutriment for the growth of the child for twelve months longer. Of course, the liability of women over men to disorder and disease must be in the same proportion.

Of course, also, women need to take proportional care of their health, to avoid the causes of disease, and to know and practice the best methods of cure.

“Let the sick, the sufferers from nervous exhaustion and ovarian or uterine diseases,” our health reformer says, “look over the catalogue of their sins; for every violation of the laws of health is a sin, which brings its penalty of pain. Let each consider whether she has clogged the wheels of life, or barred out the influx of Heaven by excessive eating, by imperfect food, by poisonous drinks, by neglect of healthful breathing, exercise, or bathing; or by excess of labour, or the nervous abuses which shatter or destroy so many of both sexes.”

A bad diet, luxurious habits, tight-lacing, feather-beds, and all excess—all habits which excite, weaken, and exhaust the nervous system, are causes of the female diseases which employ and pay so many physicians. But medication, in all such cases, is useless. The one cure for disease is health, and the conditions and causes of health tend always to the cure of disease. Nature always works for cure, from the spontaneous uniting of a cut or broken bone, to the cure of serious diseases of brain, lungs, and other internal organs. Nature cures. All that surgeon or physician can usefully do is to supply the conditions of cure. Of such a patient Mrs. Gove says:—

“To promote a cure, the patient should abandon every

evil and abuse of which she is conscious. She should eat plain, simple, healthy food, and brown bread, or its equivalents, milk, fruit and rice. Plainly cooked vegetables should constitute her chief nourishment. She should sleep on a mattress, and breathe pure air, making a point of filling her lungs, and thereby purifying and oxygenating her blood, by night and day.

“The entire skin, with its immense network of nerves and myriads of pores, should be made and kept clean by daily bathing and friction. A hot-rubbing bath, with soap, may be followed by a pouring or sponging with cold water; then dry with towels and plenty of rubbing.”

This may well be alternated with the hot-air or vapour, or steam-bath, followed, as every warm bath should be, by some washing down with cold water, and the more rubbing, and the stronger and more healthy the rubber, the better. Mrs. Gove said,—

“Cold water should always be poured over the whole surface, or the cold sponge or plunge bath used directly on coming out of the vapour bath; this restores the tone of the skin, and prevents taking cold. Let no one fear taking cold by using cold water over the entire surface on coming out of the vapour bath; it is the one sure preventive, and no one should use the vapour bath without the cold bath after it.”

I have found some modification of the oriental champing of great service—something which goes deeper than friction or ordinary rubbing, good as that is for the skin. Pounding one's-self with the fists all over the chest, especially on the right side where lies the liver, and all over the abdomen, as far, in fact, as one can well reach, is a most healthy, invigorating practice, helping the action of lungs, heart, liver, stomach, and all the nutritive and purifying organs.

In diseases or weakness of the generative system in women, Mrs. Gove advised the injection of at least a pint of cold water into the vagina three times a-day—and oftener if there were any uneasy sensation, and the daily use of the cold sitz-bath, for fifteen or twenty minutes, and a wet bandage, covered with a dry one of flannel, around the loins

The same treatment cures prolapsus—falling of the womb—and in this case the wet bandage may be useful in giving some support to the relaxed organism. The same treatment cures irregular and painful menstruation: that is, nature cures, when we remove obstructions and give healthy conditions.

The organs which are the great sources of health—the organs of purification and invigoration, are, to a great extent, within our reach and control. These are the skin, the lungs, and the stomach. We can keep the skin clean, warm, and active. We can breathe plentifully of pure air night and day. We can live on simple, natural, healthful food, enough and not too much. We can drink the purest water we can get.

These are the chief necessities of life and conditions of health.

CHAPTER X.

MORE WOMAN'S WORK.

IT is true that any one can get "A Woman's Work in Water-Cure" for a shilling; yet I find myself unable to forego the pleasure of giving a few more extracts from its wise and fervent pages. This little book, written by Mrs. Nichols when her life was at its fullest and best, and revised when she had a larger wisdom from experience, seems to me the flower and fruitage of her life.

The fourth chapter treats of water-cure in acute diseases, in which she says,—

"I have had abundant evidence that depletion by bleeding or purgatives is never required, that counter-irritants are unnecessary tortures, and that all the indications of a rapid cure, without unnecessary weakness or poisoning, can be attained by this mode of treatment. If a patient has vitality enough to have a fever, he has life enough to be cured, and always can be, except in fatal lesions of vital organs."

Treating a case of croup in a boy ten years old, she says,—

"Placing him in a tub, I first poured over his throat and chest two pailfuls of cold water, and then rubbed the parts until the skin was quite red. He was then packed in the wet sheet, and well covered with blankets. With the glow and perspiration came the relief to his breathing, and freedom from the choking distress. As soon as the perspiration was fully established, he was taken out of the sheet and drenched with cold water, followed by rubbing with coarse towels, after which he was put into bed, quite free from the croupy symptoms."

She cured what seemed a hopeless case of diphtheria by persevering in this mode of treatment until she had given nine successive wet-sheet packs.

She treated smallpox, in some bad cases, successfully by the same method—in fact, the most fatal diseases, from scarlatina to cholera, were perfectly conquered and cured by her brave and thorough practice.

The old practice was bleeding and blistering, cathartics and opiates. Sometimes the patient was strong enough to get well. She treated brain fever and delirium tremens with uniform success. Cases which seemed hopeless under the ordinary treatment yielded to her skill—or to her “gift of healing.” Here is a case I well remember—a case of

“INFLAMMATORY RHEUMATISM—BAD TREATMENT AND ITS CONSEQUENCES.

“Dr. Nott, President of Union College, a man whose reputation for learning and philanthropy is world wide, has lately died at the age of more than ninety years. He was a man of great bodily and mental vigour, belonging to a long-lived family, but in 1847 he was ill of an inflammatory rheumatic fever, caused by a chill taken in a heavy rain on the outside of a stage coach. A man so celebrated, and one so much beloved, had no lack of doctors; but all their medicines failed to cure his painful disease. The only relief he got from agonising pain was by laying cloths dipped in cold water on the parts affected. These he craved as the drunkard craves drink, or the opium-eater his drug, so great was the relief they gave him. He recovered so far as to come to a water-cure establishment in New York, where he was allowed to take cold baths, douches, and a treatment quite too heroic for his age and disease. He needed packing and sweating. The consequence of a colder treatment than his re-active powers would bear was the breaking out of bad ulcers on the feet and ankles, so that he was compelled to use crutches. After enduring this state of things some time, Dr. Nott came to me for advice. I explained the case to him, and the required treatment. He remarked that he had been under petticoat government all his life, so that it was quite in keeping for him to have a female physician.

“A course of sweating blanket packs, from one and a-half to two hours, with wet bandages on the ulcerated limbs, alternating with wet sheet packs, followed by shallow rubbing and pouring baths, and a simple vegetable diet, with the addition of a little cream and eggs, gave decided relief to the ulcers in a week, and in three months he was so

nearly well as to be able to walk with a stick and attend to his duties. He continued a modified water-cure treatment for three years, enjoyed very good health, and lived, as I have said, until past ninety. I have not given the names of patients, though very few of those whose cases are mentioned in this work would, I believe, object to my doing so. Dr. Nott was, however, a public man, and this mention of his case cannot possibly offend any one, as the physician who unwittingly injured him has also died."

It is difficult to determine, in some of her cases, how far she was guided by her knowledge and experience, and how far by those interior or spiritual perceptions to which I have alluded—how much was due to the hydropathic treatment, and how much to the mesmeric influence, or the "gift of healing." A case she had while we were living in Williamsburg, a suburb of New York, seems to illustrate the union of her medical skill with what may be called spiritual guidance.

A gentleman, who had lost one child by scarlet fever, under the usual allopathic treatment, when another was attacked, came to her, and begged her to take charge of the case. She went with him and examined the child, and gave directions for the treatment.

Sitting next day in her room sewing—quite alone, in full daylight—there appeared to her a little girl, about ten years old, very pretty, and somewhat peculiar, with a noticeable scar upon her cheek, and wearing her hair in a peculiar fashion. She said—

"I am Mr. ——'s little girl. I died of scarlet fever. Tell my papa you saw me. Tell him of this mark on my face, and how I part my hair, so that he will know I am his little girl"—adding some messages to her parents, and some words about the little patient.

When the father came for her, on the way to his home, she asked him about the child he had lost, her age, appearance, the mark on her face, her hair, etc. The man was astonished. He became satisfied that she must have seen his departed child. The mother confirmed the accuracy of the description. This was one of many similar experiences.

One day, at our residence, near Cincinnati, Ohio, we were talking of homœopathy, in which she had more confidence than I had. Suddenly her whole appearance changed. Her face looked like that of an old man; her voice and mode of speaking corresponded to her appearance. She seized my hands, and went on for ten minutes, with great energy explaining a theory of the action of homœopathic medicines in the cure of disease. I have no reason to believe that she had ever held such a theory, or read, or heard of it. It was her belief that she was possessed for the time by the spirit of Hahnemann, who wished to convert her to his system. She was suffering at the time from disease of her lungs; and he told her what medicine to get for her relief. She had never heard of such a medicine; but on visiting a homœopathic physician whom we knew in Cincinnati, she got the one prescribed. The good doctor was very much astonished when told how she came by the prescription. I remember several instances of her having revelations of matters connected with my business—such as peculations of persons I employed, which proved to be quite accurate, upon examination. I have no doubt as to the facts. The only question is as to whether her knowledge was the exercise of her own clairvoyance, or that of some friendly spirit who gave her the information. Swedenborg described the particulars of the conflagration of a city while it was going on a hundred miles away. There are persons who can tell us what is happening in South Africa or Australia. *How* they are able, or enabled, to do it is the question. Of the verity of the facts there is no room for doubt. A few scientific men of the highest rank in Europe and America have carefully examined such facts and recorded them; while the greater number have simply refused to give them the slightest investigation. The late Mr. Cromwell Varley, electrician, said no man of science had ever examined the facts of what is called Spiritualism without becoming convinced of their reality; but I must go on with the "Woman's Work."

In her fifth chapter, "Water-Cure in Chronic Diseases," Mrs. Nichols says :—

"The treatment of chronic disease requires for the best success that the physician should understand the degree of recuperative power possessed by the patient, and what organs are most oppressed by disease. Congestion is particularly to be guarded against. Water-cure processes, which would be most beneficial in one case, may produce death from congestion in another. In no disease is water treatment more beneficial than in consumption, both in curing the disease, and alleviating it where it cannot be cured; but the treatment may be so unskilfully applied as to aggravate every bad symptom. So of chronic diarrhœa, dysentery, etc. These may be aggravated, and even rendered fatal by unskilful treatment."

The first rule is to "do no mischief;" the second is, to follow Nature, and second her efforts to cure. The *vis medicatrix naturæ* is what we have to depend upon in all cases. In every injury as in every disease, Nature is working for cure. Her power may be too little, the obstacles too great, but the effort is always there. Wound the body anywhere, and nerves and arteries immediately set to work to repair the damage. The wound is healed, the broken bone unites. All the best surgeon can do is to improve the conditions of cure. He can apply plaister or stitches to the open wound—he can adjust the fragments of a broken bone; Nature must do the real work of cure, bringing and placing the new matter, atom by atom. In all cases, surgical or medical, it is the healing power of Nature—the union of force and intelligence, both unconscious, and acting in vegetables as well as animals—that does the work of reparation or cure. We can cleanse and cool; in many cases we can give rest and hope. Faith and hope are curative. Sympathetic persons can give of their own force and life. A physician who has a strong vitality and good-will, may do more good than his drugs do harm. What we want is the greatest sympathy and the greatest force of life. If the homœopathic pillules have, as many think, no curative power, it may come from those who give them.

But hydropathy is not negative. A good bath, and the rubbing which completes it by a bath man or woman, working with a will, does a very real work upon the nervous system of the patient. Mrs. Nichols says :—

“The chief conditions of cure in chronic disease are—first, that the physician should know how to adapt his treatment to the state of the patient; secondly, that there be pure water, pure air, proper diet, and exercise, and all those means that are really as much a part of water-cure as water itself. Having all these, the patient must have a *good disposition*. By this I do not mean a quiet temper, though this is desirable, but that the patient should be disposed to profit by the cure, and to second the efforts of the physician in every possible way. The great foe of water-cure in America is the restless hurry of the people.

“A great many diseases can be cured by simple abstinence from bad forms of food, or by taking small quantities of good food. Dyspepsia, chronic diarrhœa, gout, and other diseases, may be given as instances. In all things we first want to know our duty, and then we must have the will to perform it, or the knowledge is of no use. Patient perseverance in a right way brings reward sooner or later. The writer took daily cold baths for seven years, before full reaction took place after the bath. But reaction came at last—a warm delicious glow, that was a full reward for years of chills.

“The conditions of cure, then, in chronic diseases may be briefly enumerated—skill, patience, perseverance, pure living, cold water, proper exercise, pure air, and good food, in proper quantities.

“No disease is more obstinate or more hopeless than certain forms of dyspepsia, under the usual medical treatment; but I have never known a case which did not yield to the treatment of purification and invigoration, where the patient was under proper control with respect to diet. For this disease, what has sometimes been called ‘the hunger cure,’ is an absolute requirement. The first condition of cure for a worn-out, disordered stomach, is rest. The small quantity of food on which a dyspeptic can live, and gain in strength, and even in weight, is very surprising. The diet, or abstinence and fasting, that would nearly or quite kill a well person, may be just what is required for a bad dyspeptic. One of the best cures I ever knew of one of the worst cases, was begun by an absolute fast for three weeks. Not six ounces

of food was taken in that period—only water treatment, the little that could be borne, and water to drink. In another case a man recovered from chronic dyspepsia, of long standing, on a diet of three ounces of brown bread a-day. In other respects the treatment needs a careful adaptation to the degree of re-active power; and a progressive toning or invigorating series of baths and exercises. Rest of stomach and rest of brain, are, for many patients, the most important requisites.

“ Few diseases are more distressing, or, with the ordinary modification, more hopeless than asthma. Even ordinary water-cure practice gives little relief in certain cases, unless the physician can fully control all the habits of his patient. Mr. —, a merchant of New York, with severe asthma, went to a water-cure physician for treatment, but insisted upon regulating his diet for himself, as he knew what agreed with him. Six weeks of thorough treatment under this rule were of little benefit. He then came to me, gave up to my requirement of entire and unconditional submission, joined to a daily sweating and douche a strict diet, restricted in quality, and very limited in quantity. In a week he was much relieved, and he went on satisfactorily to a thorough cure. Such asthma goeth not out but by fasting. Acting upon the skin will in most cases relieve the lungs, but where asthma is complicated with dyspepsia, the stomach must also be cured. For that a strict diet, even to severe abstinence, is often needed.

“ Mrs. F——, a lady of Brooklyn, New York, had been for fifteen years afflicted with asthma, of a kind often called asthmatic consumption. When I saw her, she suffered greatly, was emaciated to a skeleton, became livid in the face in each paroxysm, and the exertion she made at every breath seemed to lift her from the chair. It was one of the most distressing and hopeless cases I ever saw of this obstinate and, with ordinary treatment, incurable disease.

“ The treatment in this case began with the blanket pack, with a wet towel on the lungs. The skin, in this disease, is hard and dry, and difficult to act upon. To this was added the exhaustion of the system by a wearing disease. But the vital force, used with economy, and directed to the most useful operations, for this is the secret of skilful treatment, was sufficient to overcome the difficulties of the case. The skin acted, the lungs were relieved, and when wet-sheet packs were alternated with the blanket-sweating packs, the strength visibly improved. As in all asthma

cases, the diet required great attention. Brown bread, rice, fruit, sometimes a fresh egg, or cream, were given; but the quantity allowed at first was very small, not exceeding six or eight ounces a-day. Any excess of food produced a return of the paroxysms of asthma. Great relief was coincident with an eruption which came upon the chest, and one over the whole surface of the body preceded the cure. This case occupied nearly a year of full treatment. The patient was really cured, became plump, rosy, healthy, but still needed to be unusually careful with regard to diet, and a general regard to the laws of health, to secure her against a return of the disease."

I give these cases to encourage patients, and to teach the methods of cure. Give the stomach rest, and it will recover its functional power. An overworked organ breaks down. Even a general exhaustion of the nerves of organic life may be recovered from by economy of force. Those who do not waste life have it for restoration of health and strength. How can there be cure while the waste goes on? In everything, avoid the *too much*. We waste life in too much labour, either of brain or body; we may waste it on emotions, passions, sensual indulgences. A man with bad lungs, or a bad digestion, may waste in long walks, or needless brain work, the vital force that might have cured his disease.

Rest is the condition of cure, and comfort is a good medicine. Waste of force—waste of life, is as bad as any other waste. Economy of all the forces of life is the secret of health and longevity.

CHAPTER XI.

THE HEALTH OF CHILDREN.

THE sixth chapter of "A Woman's Work" opens with this terrible bit of statistics:—

"In 1848, during the four hot weeks of July, 1,702 persons died in the city of New York, and 802 of this number were infants, under five years of age. In 1847, out of 15,788 deaths, 7,343 were of children under five years old, and of 3,519 deaths in July and August, 1,848, more than one-half, were under the same age."

This is a summer mortality, due to heat, bad air, and, more than all, to unsanitary habits and conditions of the mothers. In some English towns the death rate of children under five years of age is close upon one in four—in some rural districts such deaths are very rare. For example, in a parish of Northumberland, there was no such death in a period of twenty-one years.

The difference in New York, or in Manchester or Leicester, is in the habits and conditions of the mothers, who cannot give to their children the vitality, the force of life they do not possess. They breathe bad air, the quantity diminished by corsets. They eat unwholesome food and drink exciting, and therefore debilitating beverages. They give a low, debased life to their offspring. The purest and strongest live. It is "the survival of the fittest." Poor children of men, badly born of diseased, and, perhaps, drunken fathers and mothers, breathing foul air, living at first or second-hand upon unwholesome food, and then poisoned with opiates by ignorant mothers, nurses, or doctors—what can they do better than die out of such miseries—and, if insured in a burial club, not only relieve their parents of the cost and trouble of keeping them, but give them a happy holiday?

Mrs. Nichols' directions for the care of newly born children are so good that I must give them here—here, because she had such a love for children. She says,—

“Babies are almost always fed too much, and with too rich food. A cow's milk is much richer than the milk of the mother. An infant of a day old, when its mother's milk is wanting, is often condemned to have its delicate stomach filled with rich pap, wholly unfit for its digestive powers. A few teaspoonsful of sweetened water, would be far better nourishment, whilst the little one is waiting for the milk of the mother.

“I was one Sunday at Fordham, waiting for the train, which an accident had detained. We had to wait till deep into the night. A great crowd had assembled at the station, and in it was a nurse, who had brought a babe three weeks old to the chapel at Fordham, to be christened. The babe had had no nourishment since the morning, and its cries were piteous. I obtained some water and white sugar in a tumbler, and a teaspoon. I warmed each spoonful of this sweetened water in my mouth, and then gave it to the baby. After being thus fed, the child's hunger was perfectly satisfied, and it fell into a sound sleep. We should have found it difficult to have obtained milk, and if we could, the sugared water was the best for the babe.

“A friend of mine was separated by ill health for more than a year from a young infant, being ordered to travel by medical men. The child was fed so badly as to be an idiot when restored to its mother. Its frightful illness continued for years, and was only removed by the most wise and resolute care on the part of the mother, who substituted plain food, and the cold bath and exercise in the open air, for flesh, milk-punch, paregoric, a close room, and a total neglect of bathing. Reason and health came in time to bless and reward the mother's efforts. Another child was fed on bacon till scrofulous ulcers were made to cover the throat, and the doctor was called to cure what was termed ‘king's evil.’ I was at one time called to prescribe for a child who was fed much on bacon and fat food, whose eyes were nearly destroyed by scrofula. The child was cured, and the eyes restored, by simple food, bathing, and general conditions of health. I have seen the worst forms of scrofula overcome in children by these means. Children are more readily cured of disease than grown people. Their bodies more rapidly change by growth, and the

growth is in their favour. Children born of very unhealthy parents may, by wise treatment, have their health constantly increased, so that their lives may be insured for a much greater length of years than those who are born strong and well, and brought up in an unwise and unhealthy manner. I have seen a child who, at the age of two years, was almost devoured of scrofulous sores in the head and eyes, and other parts of the body; and yet, by careful training, living on bread, fruit, and vegetables, and constant application of the commonest processes of water-cure, she was, at the age of fifteen, perfectly cured of the disease, and for three years after I did not know her to be ill a day."

Children die by thousands of scarlatina, measles, and whooping-cough. She would have felt disgraced had she ever lost a case of either of these purifying efforts of Nature. She cooled the fever by bathing; she brought out the matters Nature was trying to expel by the wet-sheet or blanket-pack. In all her practice in these diseases she never lost a case. The only case in which any patient of mine died, was that of a little girl in scarlet fever, to whom I was called when she was insensible, from a transfer of the disease to the brain. It was too late! On the other hand, we both had cases given over to death, which, under a vigorous water treatment, recovered. In one case of measles in a poor Irish family, I saved the little patient against the strong remonstrances of friends gathered to see him die, who insisted that he should be left to "die in peace."

Mrs. Nichols records a similar case, also in New York. She says:—

"I was once called to a case of suppressed measles, in a child not weaned, where another child of the same family had died a short time previously of the measles. It was only from the fact that the disorder was in the house that they knew that the child had measles, the efflorescence upon the skin not having appeared. The fever was intense. The child seemed to be in great pain, especially in the head. For seven weary days and nights this babe had not slept. Worn with watching, anxiety, and grief for the loss of the other child, as a last resort the parents wished to try water-cure. The doctor, a very estimable and inquiring man, sent for me wishing himself to see water-cure tried.

"I took the child, which was moaning in pain and fever upon the mother's lap, and prepared to envelop him in a wet-sheet as large as his little body. The grandmother exclaimed, 'You will not put the child in a sheet wet in *cold* water?' I asked the parents if they were afraid. They said, 'No,' and the doctor very kindly assisted in the envelopment. Within five minutes from the time that the wet sheet and blankets were wrapped about the babe, he slept a tranquil, sweet sleep. This continued an hour. In less than an hour and a half he was taken out and put in a tub, and pitchers of cold water poured over him. When I took him from his bath, the measles were out upon him as thick as snow-flakes in a wintry storm.

"For several days he had two packs a-day, and two in the night also. Then he was put to bed in a wet night-dress, which was wet once or twice during the night, and he was often sponged. A wet bandage was kept round his chest, day and night, as he had the peculiar cough that often accompanies measles. In five days he was convalescent, and his recovery was rapid.

"In ordinary cases of measles, I have found two or three visits enough to put the patient on the sure road to health."

Whooping-cough, one of the most fatal of the diseases of infancy in England, is so rarely mortal in America, that I cannot remember an instance. It yields readily to the hydropathic treatment. Mrs. Nichols says:—

"I have reduced the most violent case of whooping-cough by one week of constant treatment, so that the cough was not even an inconvenience. But to do this we must have thorough treatment, and no child's play. The pouring-bath twice a-day, two wet-sheet packings, and constant bandaging, will produce rapid results in this disease, and make it break through all scientific rules of duration. Some cases, however, hold the patient much longer than others, with the same amount of treatment.

"I have treated varioloid and chicken-pox with as entire success as whooping-cough, scarlatina, and measles. The treatment is substantially the same."

The following directions for the treatment of infants from birth are so clear and sensible, that I think every expectant mother should read them:—

"The first thing to be done for a new-born babe, after it has breathed, is to carefully and tightly tie the umbilical

cord, or navel string, about an inch from the navel, and with a pair of scissors cut it off half-an-inch beyond. Some make two ligatures, and cut between them. Then take the babe on a soft flannel, and oil it all over; wash thoroughly with nice soap and warm water; then clothe the little person in soft fine linen, or softest wool, enough to keep it warm; each garment to be loose and well-fitting—warm, soft, loose, easy, is the rule. No bands are needed for an infant's body any more than for a lamb's.

"After the first washing, the babe should have a cold bath every morning for strength, and a warm one every night for cleanliness. Its head needs no covering in the house, nor its face out of doors, so as to prevent free breathing. It should have the purest air night and day; and body, clothing, and all its surroundings, must be kept perfectly sweet and clean; it should be taken out daily, well clothed according to the season.

"If the mother is healthy, her milk is its best food. The next best is good cow's milk, diluted with one-fifth water, and slightly sweetened. For six months it needs no other; and then no rich pap or biscuits made with butter or lard, but plain, good bread, white or brown, and fruit. A babe wants warmth, air, pure food—not too often or too much—cleanliness and quiet.

"Shall the child be vaccinated? The law says Yes, and inflicts pains and penalties if the rite is neglected. I say No; because attention to the laws of health will, in most cases, prevent smallpox, and water-cure regimen and appliances will carry the patient easily and safely through the disease. I say No, because the risk of inoculation with syphilitic and scrofulous disease is greater than that of smallpox to people living in decent healthy conditions. Smallpox is a purifying process; vaccination is, in many cases, a depraving and poisoning one.

"In the management of children, the first rule is, avoid drugs of every kind and quantity. The nursing infant takes medicine, or tea, coffee, beer or gin, whenever its mother takes it.

"In his first years the child should eat no animal food. Bread, fruit, milk, and vegetables, should constitute the infant's nourishment. Flesh, gravies, grease, pastry, and condiments, tea, coffee, and intoxicating drinks, should be especially avoided. Grown people should be sparing in their use, but they should give none of them to their children. All clothing worn during the day, by infants or

adults, should be removed on going to bed, and one long cotton garment should be worn in the night. Day clothing should be thoroughly aired at night, and night clothing during the day. When flannel is worn by infants or adults, it should not be worn next the skin, if it produces an unpleasant irritation. Exercise in the open air is as healthful for infants as for grown people. Thorough cold bathing should be used daily for children from infancy, and if they have any illness, the water-cure will assist Nature to throw it off rapidly, and in a manner to secure the future health of the child, while drugs remain to poison and oppress the system for we know not how long.

“One of the pleasantest fruits of knowledge is that we become self-dependent. The mother who has had her health restored by water-cure, and who has learned to prevent and cure disease in her family, is relieved from a thousand nameless fears. She is not frightened out of her common sense at the illness of her infant, but she manages it wisely, and its sickness is soon past. And the saving of expense for doctors is no trifling consideration.

“From long experience and wide-spread observation of disease, I have become fully convinced that, to children born of healthy parents, and fed on simple, proper food, and bathed daily in cold water, all the diseases of childhood are divested of terror. Such children have them very lightly, and without danger.”

CHAPTER XII.

CAN CONSUMPTION BE CURED?

THE most fatal disease of Britain and America—perhaps of all civilised countries in the temperate zones—is pulmonary consumption. With hereditary tendencies to this disease, Mrs. Nichols fought against it for herself and for others. “Prevention is better than cure;” and her habits of breathing, eating, bathing, clothing—all helped to save her from the dread destroyer. She had weak lungs, with a tendency to hemorrhage; but she conquered the enemy, or bravely held him at bay, and was able to help many others to do the same.

It is the opinion of some magnates of medicine that consumption is never cured. Of course, they would say that any case that was cured was not true phthisis. All I can say is, that I have seen well-marked cases, with the rapid pulse, hectic fever, and cough, which characterise consumption, cured, and the patients go on for years enjoying robust health.

The causes of consumption, or the conditions which tend to the development of any tendency to this so fatal disease, are generally known. The scrofulous diathesis has its causes in crowd poison, foul air, exhausting labours and habits—in waste of life. The average age of Sheffield grinders was formerly twenty-five years. “Outcast London” dies, in a large proportion, of causes of consumption. It is hereditary in many families.

Prevention is easier than cure. A pure diet, pure air by night and day, and the habit of deep, full breathing, are obvious methods of prevention. A contracted or compressed chest, foul air and insufficient breathing, and a skin whose function is thrown upon the lungs, are evident causes or promoters of fatal lung diseases. Poverty and its priva-

tions, but still more the vices of what we call our civilisation, are causes of consumption. Prevention is the diminution or absence of all these causes of disease.

Mrs. Nichols, with her personal experience and a large observation, was well qualified to speak of causes, prevention, and cure. She says:—

“I attribute the removal of my consumptive symptoms, in a measure to my bland and unstimulating diet. My great power of endurance now I attribute partly to the same cause, and my mental powers, I am sure, have been improved by this diet, and as further improvement is very desirable, I intend to persevere in this mode of living. A diet of fruit, vegetables, and farinacea is especially suited to the consumptive. Persons with consumptive tendency should be sparing in the use of animal food, and it would be better if they would resign its use altogether. People seem to think there is nothing left in the world to eat if they give up animal food. But upon careful examination, they will find that the world is filled with good things.

“The great errors in diet, however, are not alone or chiefly in the use of animal food. Made dishes, high-seasoned, with admixture of oils, are particularly unwholesome. Oily food should be especially avoided by children and consumptives. Pork or bacon is one of the worst forms of food in the world, and the lard is even more unhealthy than the flesh. Hogs are very often scrofulous, the word ‘scrofula’ being derived from a name given to swine. Scrofula is often the basis of consumption.

“With regard to the treatment of consumption by water, I can only say it *must* be adapted to the vital or re-active power of the patient. The treatment of my own case was by constant stimulation of the action of the skin, by the application of the different processes of water-cure; and as many persons knew the consumptive symptoms in my case, and that I have been successful thus far in preserving my life, a large number have been induced to come to me for help. Thus I have had the opportunity of seeing all kinds of cases—from the incipient to the worst stage of consumption.

“It is idle to pretend that consumption is curable by any kind of medication after a certain stage is reached. There is a period when no earthly means can save. But this is not the period that many suppose. The amount of local disease, ulceration of the lungs, does not always determine the

fatality of the case. The amount of nervous energy, and the tendency of the lungs to decay, does in reality determine it.

"A large amount of ulceration may be present in the lungs, and yet the patient may be cured. The ulcerated lungs may be healed, even when large portions of the air-cells are obliterated, and their places may be supplied with cartilage.

"I have spoken of my own case in a former chapter, but it may be well to describe it more particularly in this connection.

"I was born under circumstances peculiarly unfavourable to producing a firm constitution. Soon after my birth my mother had spotted fever, of a very malignant character, which was sufficient evidence that her system was full of morbid matter. She could not nurse me, and I was delivered over to the wise ignorance of an old nurse, who fed me in a very unhealthy manner. I was also dreadfully poisoned with opium in the first months of my life.

"During all my early years I was feeble, and often ill, having had scarlatina, and all the disorders incident to childhood in a very severe form. At the age of thirteen, in obedience to fashion, I dressed very improperly, lacing my chest in the closest way, till my lungs gave signs of being diseased. In 1839, I began to bleed at the lungs. Prior to this time I had thrown off my tight dress, but I was feeble and much bent. I had been lecturing, and had been subjected to very laborious exertion and much mental suffering. Both these causes continued actively operating during the several succeeding years. I, however, lived very simply, and bathed much in cold water, and drank only water. But labour and anxiety obtained the mastery over my feeble frame and injured lungs, and in the autumn of 1843 I was attacked, while giving a course of lectures, with severe bleeding. I attempted to go on, but was prostrated, and bled from my lungs in one week nearly three quarts. I was reduced to infantile weakness.

"As soon as possible I commenced exercise in the open air, and very active treatment with water. I used sponge and pouring baths, and constantly had my whole chest and abdomen enveloped in wet bandages. I had my lungs examined with a stethoscope. The physician decided that there was considerable disease of the upper portion of the lung. I lived very simply, taking no animal food, except a very little butter and a little milk. In the spring I again

had my lungs examined. All traces of disease had disappeared.

"I have continued the use of the water since. I have had some slight attacks of hemorrhage on occasions of much mental suffering and much labour. I find myself perfectly able to control the bleeding by the use of water. The cough, which I had at first, disappeared entirely under the water treatment. It returns now if I go into crowded assemblies, or if I am unable to get proper daily baths. I can now live in a state of comfortable health, with one bath a-day, with sometimes a wet bandage about the abdomen. I am able to walk several miles without fatigue. My lungs give me, most of the time, little pain or uneasiness. If I can maintain tolerable health conditions, I have no fear of further hemorrhage from the lungs.

"I have had three patients under my care who had pulmonary consumption, whose cases were helpless when they commenced treatment. They, however, had confidence that they might be relieved, and I took charge of the cases with the understanding that they were not to expect cure, but only relief. In all these cases the symptoms were much alleviated. In one case the effect of the treatment was so marked, that I thought then and still think, if the patient had remained under water treatment, she would have added years to her life.

"When she came to my water-cure house, she had a violent cough, and raised large quantities of matter. The cough was almost incessant during the night, and she consequently had very little rest. This had reduced her strength very considerably. I commenced treating her with careful reference to the re-active power of her system. She was enveloped in so much of the wet sheet as would readily allow of her re-action and consequent warmth. She also wore wet bandages over the lungs and abdomen. She took, in short, just as much of the treatment as she could take without inducing hurtful chills. The first end to be attained in the treatment of consumption is to restore the action of the skin. If water-cure treatment is not adapted to the re-active power, it may be made to diminish still farther the already enfeebled action of the skin. This would be most disastrous to the patient, as it would hasten the catastrophe of the disease. Those who suppose that water-cure consists in throwing cold water hap-hazard over a patient are in great error.

"The first effect of the water in this case was exhilaration

of spirits. The patient became very hopeful. The next effect was a violent diarrhoea. If the skin and system had not been carefully guarded from chill, I should have set the diarrhoea to the account of chill, and should not have considered it critical. As it was, I considered it a salutary crisis, which it proved to be.

"The diarrhoea was treated with warm fomentations to the bowels, injections, fasting, and water-drinking. She was greatly relieved by it. The next appearance was an eruption over the entire portion of the chest and abdomen, which was covered by the wet bandages. This eruption resembled a half-drawn blister, and large quantities of thick, yellow matter constantly exuded. This matter seemed identical with that raised from the lungs, and the cough now became much less. As the exudations went on, the cough continued to decrease, and in four weeks from the time that she commenced treatment, she coughed not at all in the night, but rested quietly. The cough came on in the morning *only*; at this time she raised a moderate quantity of the yellow matter. During the day and night she hardly coughed enough to consider it an inconvenience. Her strength was much improved. She now decided to go South to a warmer climate. I remonstrated, for thus far the beneficial effect of the water treatment had exceeded my expectation. But she felt much better, and very hopeful. She had relatives in the South on whom she was dependent. She left—subsequently went South, came under drug treatment, and died within a year.

"Two other cases have been fatal in persons who have taken water-cure under my direction, but in both these cases the patients died under drug treatment, and some months after they had left my care, and in both instances I gave them no hope of ultimate recovery. I only promised relief, and this they obtained. But the persuasion of friends, and the promises of doctors, who either believed they could cure them, or wished to make them believe it, perhaps to try the good effects of Hope on the disease of the patient, or the purse of the practitioner, induced the sufferers to give up the soothing and relieving processes of the water treatment, and submit to great suffering from the use of drugs.

"Cases of prolongation of life for an indefinite period, and of ultimate cure of consumption, by water treatment, have come under my own observation, and are well authenticated in many instances that I have not seen. I have

seen a case where vomica (encysted tumours) were formed in the substance of the lungs, and burst, and threw off half-a-pint of ulcerous matter at a time; and this process was repeated, and the substance of the lungs so broken as to cause hemorrhage, and yet the patient, under careful water treatment, has recovered. He was a teacher in a public school in New York, and years after was enjoying rugged health in California.

"I have now a case of consumption in my mind, where there was violent cough and raising of matter for some years, and the general symptoms were very discouraging, and yet the patient was cured by gentle and long-continued water treatment.

"There is now residing in this city [New York], in good health, a gentleman who commenced water-treatment under my care. He had then well-developed symptoms of consumption—a hard cough, which had been upon him for months—languor, general debility, and weakness of the spine, and that stimulation of hope which is the almost unfailing attendant of consumption. Owing to this hopefulness it was difficult to persuade him to enter upon the treatment. He was, however, persuaded before it was too late. He began treatment in the autumn, and now (several months after) calls himself well with more truth than two-thirds the people I meet. He has still the tendency to consumption, and through the winter will have to continue as much treatment as is consistent with a constant attention to a laborious business.

"The economy of getting well under a treatment that allows the patient in very many cases to attend to business, should be taken into account. This gentleman was treated at home, and it cost him just the amount of a consulting fee to cure himself of consumption.

"The facts that I give in this chapter have occurred here in our midst, and I can give you reliable references to confirm their truth.

"A case of neglected dyspepsia and spinal disease, which finally induced chills and fever, and then a severe attack of fever, with an amount of lung disease which threatened pulmonary consumption, and that of a rapid kind, recently came under my care. This complication of diseases has been cured by water; and the diseased lungs, from which a considerable quantity of matter was constantly raised by a severe cough, have been cured by a determination to the surface. I counted ninety-five boils upon

this patient when the lungs were entirely relieved—some of them very large, and all filled with yellow pus. There can be no doubt that this action of the skin, in relieving the lungs, saved the life of the patient.

“A lady at Albany, who has been a patient of mine, furnishes one of the most remarkable instances of the prolongation of life in consumption by water-treatment that I have ever seen. She had been several years under water-treatment. About two years since, I examined her lungs and found cavities—in one of them a cavity of considerable size. The air rushed through these cavities in the most frightful manner. By a persevering tonic treatment by water, she has thus far preserved her life and improved her general health. The last letter I received from her told me she was comfortable, and able to go out and walk some distance. Those who know her, and know how valuable her life is, rejoice in every day added to it by her perseverance in water-treatment.”

I give this long extract in the hope that it may give hope and courage, and prolong lives that are precious to many. I see no reason why this disease which causes a yearly mortality of more than sixty thousand victims in England and Wales, may not be in a few generations as entirely banished from our island as the plague, or the sweating-sickness, or the jail fevers of our ancestors. The prevention of hereditary diseases is a very simple process—if people could be induced to adopt it. The prevention of diseases, which are caused by bad conditions and vices, is to abolish poverty and its evils, and refrain from vice. The remedies are social and individual. Man and society must be reformed.

CHAPTER XIII.

FEMALE DISEASES.

HERE, as well as elsewhere, I may open what many consider a delicate subject, and give some useful information and advice. It has been said that "there is no filth in chemistry." In botany we find almost its whole interest and beauty in the organs and processes of reproduction—in the flowers, which are the sexual organs of plants; and we have no particular delicacy about fishes and birds. The breeding of dogs, sheep, cattle and horses, is very well understood by many women.

I see no possible harm in every one, male and female, having a scientific knowledge of the laws and processes of reproduction through the whole vegetable and animal creation—of knowing all that can be known of natural history—of what we call the works of God, who, when He had finished His work, pronounced it "good." And, in my "Esoteric Anthropology," and in the Fourth Part of "Human Physiology the Basis of Sanitary and Social Science"—the "Laws of Generation," I have given such information as I think should be possessed by every young man and every young woman; and the lack of which has been a cause of infinite misery to both sexes. It is safer and better in every way to know. Ignorance is not morality, and it does not preserve health or restore it.

The time has come when a very few women have made a study of medicine, and, under the law of demand and supply, the number may increase. There are, doubtless, women who would prefer male to female physicians. They have more confidence in their knowledge and skill. But there are thousands of women who have suffered untold miseries rather than consult a male physician. It is not

proposed that women should treat men in what are called delicate cases; why *vice-versa*?

Mrs. Nichols gave her first lectures on Anatomy, Physiology, and the Laws of Health to Women, with the hearty approbation of some of the most eminent physicians in America. She knew the sufferings of women, and their needs and feelings. In chapter seven of "A Woman's Work," she says,—

"I have decided to speak to women, and mothers particularly, being satisfied that I cannot achieve a higher good than to enlighten these as widely as possible with regard to the conditions of health and disease. I have endeavoured to give plain, practical, *home* directions. Many women are ill and wretched, and feel life to be a burden instead of a blessing, who cannot go to a water-cure house to recover their health. But they have wells and springs of pure water at home. What they want is instruction. Many of them display a great heroism in the endurance of suffering: give them knowledge, and that same heroism will save them—will restore them to health and usefulness.

"And for every individual thus relieved, an added joy will spring to my life, whether I know the fact of such relief or not. 'We are members one of another,' and the universal life-spirit circulates in every heart more freely and joyously for every new influx of wisdom and goodness, and consequent health, that is received by the world."

Any excitement of the nervous system, leading to weakness or exhaustion, may be a cause of disease. Such consequences may fall upon any portion of the system; brain, heart, lungs, stomach, or the generative system. With an improper diet it may cause dyspepsia; with inherited or excited activity of the reproductive organs, there may come irritation, pain, weakness of the pelvic viscera—painful or irregular menstruation; fluor albus—whites; prolapsus uteri—falling of the womb; general weakness and disorder—all of which are symptoms of a weakened nervous system.

"There are many causes of these affections—hereditary disease; the ignorance and errors of mothers as to the training of children; tight-dressing, impeding the circulation

of the blood, and nervous energy; excessive amateness and its indulgence, either social or solitary. Whatever wastes the vital or nervous power, may result in what are called female diseases, such as fluor albus, or whites, obstructed or painful menstruation, piles, prolapsus uteri, or falling of the womb, and general neuralgic affections, such as toothache, and other facial pains, pains in the spine, and a great many other miserable aches.

"The question first to be answered by each woman who finds herself suffering from either of the above maladies is—What is the cause of my disease? Is it tight-dressing, improper food or drinks, late hours, the round of fashionable dissipation; or is it excessive labour, or mental anxiety, or excessive indulgence of amateness?

"We must not hide from ourselves the fact, that solitary vice in young persons, and the too great indulgence of amateness by married partners, are powerful producing causes of nervous diseases. We must look life in the face, and meet its evils. In all cases of female weakness, the cause or causes must be first of all ascertained and removed; then the different applications of water will cure the disease. In whites and falling of the womb, the sitz-bath, injections of cold water into the vagina, and wearing a wet bandage about the abdomen, will often cure without other applications of water, when the cause is removed.

"Suppressed menstruation is often a cause of great alarm, but it is only a symptom of weakness, or disturbance in the vital economy, and as soon as the strength is restored, or the disease overcome, the vital energy is again at liberty to cause this secretion. In water-cure, menstruation is often suspended for some months with much advantage to the patient, as the nervous power required to produce this fluid is employed in building up and restoring the body to health, when the menses will again become regular.

"The different processes of water-cure, with the exception of the douche, are passed through at the period of the menses, not only with safety to the patient, but with great advantage. Ladies have often made inquiry of me relative to the use of baths during the menstrual period, and I take this method of replying to all at once. Baths, with the exception of the douche, should be used more at this time, if there is any difference, than at any other."

In a typical case—that of a lady who suffered from constant leucorrhœa, piles, and pain across the back, with the

dragging-down sensation in the abdomen and back, which so generally attends prolapsus—and had also painful and irritating dyspepsia—Mrs. Nichols gave the following directions:—

“Thorough sponge-bath on rising, with much friction with a soft flesh-brush. Put a wet bandage about the abdomen; pin it quite low, so as to support the uterus. Wet this bandage three or four times a-day. Mid-forenoon, take a sitz-bath, beginning with tepid water; take it fifteen minutes, and gradually cool the water day by day, so as in a week to use the water cold. Mid-afternoon repeat this bath. Move the bowels with an injection of cold water every morning; use vagina syringe four times a-day, injecting a pint of water each time, cold.

“Eat no bacon, fat meat, or gravies; no pastries, and no condiments, except a little salt and vinegar.

“*Drink only cold water.* Eat fruit and brown bread. Sleep on a mattress. Wear no clothing in the night that you have worn during the day. Ventilate your rooms thoroughly. Make all your clothing loose.

“These directions the lady followed to the letter. In a few weeks an irruption appeared upon the abdomen, which was succeeded by a plentiful crop of boils, which extended over the surface covered by the wet bandage. The bowels recovered their tone and regularity. The piles ceased. The distressing leucorrhœa was cured. The digestion became good. The uterus recovered its contractile power. The pain in the back, the languor and weariness were gone. In a word the patient was *well*, and that by a course of domestic treatment, and in less than five months.”

Nine cases in ten of what are called female diseases can be thoroughly cured by such a course of treatment. The whole skin is roused to a purifying action. Its vast network of nerves is invigorated by every bath and its attendant friction. A strong, healthy nurse, or bath-assistant, gives strength in rubbing the whole body, and specially the spine—first with towels, and then the bare hand. In chilly cases, hot water may precede the cold, or the hot-air bath, from five to ten minutes, will excite a cleansing perspiration.

Mrs. Nichols had, in America and in England, a great many cases of what are called female diseases, and the diet-cure and water-cure greatly benefited, and, when perse-

vered in, cured every such case. In many a considerable time is needed, because the body is made over, atom by atom. The old matter is carried away, and new matter takes its place, like a building renewed brick by brick. Pure food makes pure blood, and pure blood builds up a pure and therefore healthy body. Drugs may excite or paralyse—they do not cure. A cathartic may cause an obstruction to be removed. There may be more good than harm in a small dose of castor oil, or similar aperient; but I think a cold water injection better, and the daily use of a diet of brown bread. Food of Health, wheaten groats, or coarse oatmeal, spinach, or other opening vegetables, stewed prunes, stewed figs and raisins, and fruits generally, will produce a perfect regularity of functions.

Nor must it be forgotten how needful is rest of body and mind to the cure of all chronic diseases. As despair may kill, hope may cure. The faith-cures are very real, and quite natural. All cures must have more or less of the elements of faith and hope. "According to your faith, be it unto you," is perfectly physiological.

Innocent wives are sometimes terribly diseased by careless, unscrupulous husbands. Such diseases can be perfectly cured without drug poisons. With pure water, a full action of the skin, and a pure fruity diet, what are called venereal diseases are readily and thoroughly cured. There is no need for Satan to cast out Satan, or to give any remedy that may be worse than the disease.

We have a multitude of illustrations of the influence of the simple, natural conditions of health in the cure of disease. A few years ago, when sailors were fed upon salt beef or pork, and sea-biscuits made of perhaps refuse or damaged flour, great numbers died of scurvy—thousands even in the navy. Now it is known that no ship can have scurvy which is provided with fruit and vegetables. Even a daily dose of lime juice is preventive. A vegetable diet is a perfect prevention and a rapid cure.

The penal laws of England have given us some interesting illustrations of the value of sanitary science. Formerly

prisons were so pestilential that the prisoners brought into law-courts for trial infected the judges, barristers, jurymen, and spectators. Sanitation has made our prisons now among the healthiest places in the country.

When convicts were exported to Botany Bay, the Government contracted to pay a certain sum for each convict taken from the hulks anchored in the Thames, and the death-rate on the long voyage from disease caused by foul air and bad provisions amounted sometimes to 50 or 60 per cent. When the facts were known, philanthropists remonstrated, and a very striking reform was made by a slight change in the Government contract. A certain sum was paid for every convict landed in Tasmania. The result was remarkable. Good food and good air reduced the death-rate to five per cent.

If the amount of the salaries of all officers of health were made to depend upon the death-rate of their localities, we should soon see the most striking sanitary reforms in all the great towns in the United Kingdom, and the death-rates of all places reduced to a reasonable standard. Pure air, pure water, and pure food, are the natural rights of every human being. Where people enjoy these primal conditions of health, the death-rate is from 10 to 15 per 1000; where they do not, it rises to 30 or 40. Somebody should be held responsible for the surplus mortality.

This is an episode; but it seemed to come naturally out of that consideration of the conditions of health and cure, which cannot be lost sight of, for health is a natural state, spontaneous in natural conditions; while disease and premature death are always the result of violations of natural law.

Perhaps the most interesting chapter of "A Woman's Work" is that on the effects of "Water-cure in Gestation and Parturition." Mrs. Nichols says:—

"One of the most important and wonderful uses of water is to promote health during gestation, and to diminish the pains of parturition. Many will not believe that an immunity may be obtained from a large portion of the suffering

by childbirth. But why not? Gestation and parturition are as natural functions as those of digestion, and unless the nerves be diseased, we can digest our food without pain, and we know also that we have intense suffering when they are diseased. A luxurious civilisation increases all diseases, and particularly those of gestation and parturition. The common Irish, the middle class of the Scotch, the Indians, the slaves at the South, and all peoples living in anything like natural conditions, have little suffering in child-bearing.

"The Indian woman bears her babe, washes herself and her infant in the next running stream, and the travelling party to which she belongs seldom waits more than a day for her. Why this exemption from suffering? "God has made of one blood all the people who dwell on the face of the earth." Then why should one class be afflicted with suffering a thousand times bitterer than death, whilst another class is entirely exempt from such misery? The Indian woman is subject to many hardships; but tight-lacing and breathing impure air are not among them; and the exhausting influence of the undue indulgence of amateness, social and solitary, which a luxurious and voluptuous civilisation causes and perpetuates, is unknown among the Indians, and all people who are exempt from the sufferings of birth. The women of savage tribes are not subject to sexual intercourse during pregnancy; with similar customs in civilisation, women would escape many of their most serious evils. The great truth must be uttered in the ear of the nations—that exhaustion of the nervous system, either from being born of weak and diseased parents, or from undue labour or licentiousness, is the one great cause of suffering in gestation and parturition; and let it be known that marriage does not change the laws of the human constitution. Licentiousness is the same with or without the marriage sanction. Women attempt to give life to children when they have not half enough for themselves. The consequences to the children I have detailed in my chapter on Infant Mortality. The consequence to the mother is a suffering to which the rack or the fire could add little poignancy.

"The course to be pursued to obtain immunity from suffering in child-bearing is, to restore the integrity of the nervous system. Give tone and strength to the nerves, and you take away suffering just in proportion as you do this.

"The treatment I have adopted most generally in pregnancy, has been daily wet-sheet packing, which is a powerful

tonic to the nerves. The patient has remained in this pack till a warm glow was established over the whole body. This is usually accomplished in an hour and a half, and sometimes in half that time. They have sometimes used the plunge-bath, and sometimes the dripping-sheet after the pack; the sitz-bath once or twice a-day, cold water enemas to keep the bowels open, if inclined to costiveness, and vaginal injections of cold water; particular attention to diet, pure air, and exercise, have also been carefully enjoined. Peculiar cases have needed peculiar treatment, but the above treatment has been used in a majority of cases.

"The consequence has been, that the duration of labours under my care has been from twenty minutes to four hours and a half. With one exception I have had no labour over four hours and a half. Ladies who have had long and severe labours before they came under water treatment, have had their time of suffering reduced from forty-eight hours to one hour, and in several instances the time of labour has been reduced to a few minutes. These are facts that the world is interested in knowing.

"A few days since I was called to a lady who had been treating herself according to the principles she had learned at my lectures. Her labour was very light, and was from twenty to thirty minutes in duration; for the disagreeable feeling she had occasionally had for an hour previous could not be called labour. She went immediately into a cold bath, and then was laid in bed. She was told to take a daily morning-bath, and two sitz-baths a-day; to wear the cold abdominal compress, and to go about the house on the third day. In a large obstetric practice for years, I have known no ill effect from this treatment. All my patients, without one exception, have been able to go into the cold bath, and walk the day after delivery, to be about the house the first week, and all with one exception have been able to drive out in a week or two. I have had a patient who, when her babe was one week old, spent an hour in a park at some distance from her home, walking about with her other children. I was recently called to a lady who had been many years married, without children, and whose health till she came under water-cure, some two years since, was wretched in the extreme. Being past forty, her age seemed to justify us in supposing that she would suffer a good deal. She was faithful in treatment, and became very strong. Her labour was light. She had a cold bath after

delivery, wore the wet bandage, and was about the house in a week as if nothing had occurred.

“My practice at the period of birth is as follows:—When the delivery is perfectly accomplished, which includes, of course, the placenta, I allow the patient to rest for ten minutes. I then with a vagina syringe throw a pint of cold water upon the uterus. This greatly facilitates its contraction and gives immunity from after-pains, which are caused by the efforts of the uterus to contract; and it is a law that diseased nerves give pain in contracting. This ready contraction of the uterus secures the woman against flooding and prolapsus. As soon as I have thus used the syringe, I put a broad bandage wrung from cold water around the abdomen, and pin it closely, compressing the abdomen. I then wash the patient thoroughly in cold water with a sponge or wet towel, and change her clothes, and leave her to rest. She generally sleeps six hours. When she wakes, she rises and goes into a sitz-bath, and is bathed over the whole surface, and has a fresh bandage. She is able to walk and sit up for a time after this bath, in ninety-nine cases out of a hundred.”

She gives several cases of easy birth and rapid recoveries, under the hydropathic regimen and treatment, and I am continually having letters from grateful mothers who have taken our advice and followed our directions, in many cases requiring no assistance from the surgeon-accoucheur, who is a modern invention, or even from a midwife, a much older one, of whom we read in the Book of Exodus. Here are two of her cases, which may be of use in indicating the treatment:—

“Mrs. — had been the mother of one child, and had had a miscarriage. She was of a scrofulous family, and had suffered a good deal from that disease. She had also nervous prostration and a falling of the womb, and was altogether in a poor state of health, when she became convinced of the virtue of water-cure. She was pregnant when she commenced treatment. She had been a great sufferer in her previous confinements, and, of course, felt very anxious to escape, if possible, a portion at least of the suffering which she had hitherto supposed inevitable. She began treatment earnestly. She was daily enveloped in the wet sheet till a thorough glow of heat was established over the

system. She had a pouring-bath, or dripping-sheet, when she came out of the pack. She wore a wet bandage constantly about the abdomen, and took sitz-baths, and used the vagina syringe. She drank only water, and lived upon a pure and healthful diet.

"The consequence of this course of treatment, continued up to the time she was confined, was very marked. Her child was born in the night, and the day previous she had been in the wet-sheet, and taken her other baths as usual. She was ill about twenty minutes, and the child, a fine boy, was born with three pains. She rested for a time after delivery, and then was thoroughly bathed and went to bed. She slept well. The next morning she arose, and walked to the bath with ease, took a sitz and sponge-bath, and went across the room to look at her babe, then sat down in her arm-chair for some fifteen minutes. She had no ill-turn, but went rapidly up to full health, and has since enjoyed very much better health than at any former period.

"The last case of childbirth that I shall give was really a very pleasant occurrence. The mother of the babe had been under her own care during the period of gestation. She had attended many of my lectures, and was well informed. Though by no means a strong woman, she manages so well that she enjoys a good deal of health. She has been for years a vegetarian and a hydropathist. I did not know of her pregnancy till I was called to deliver her. When I reached her, she had been conscious that her labour had commenced for about two hours. But she could only be said to suffer about twenty minutes, and then very little.

"The babe was a fine boy, and the mother was bathed in cold water about ten minutes after the birth, and a wet bandage was put about the abdomen. She was directed to take a cold bath in the morning, and two sitz-baths a-day, and to go about the house as soon as she felt disposed to do so. Her knowledge, and simple and natural habits, made this allowance perfectly safe to her. Where the uterus is made to contract by throwing cold water upon it with a syringe directly after birth, and this contraction is secured by a close wet bandage; where, moreover, the tone of the whole nervous system is high, from good habits and tonic water treatment, a patient may safely, and even with advantage, take an amount of exercise that would be surely fatal to a patient suffering from

an exhausted nervous system, the consequence of the uses and abuses of the life usually lived by women."

Had she chosen to give her own case, it would have been quite as favourable to her system of treatment as any she has given.

She had done her usual work, seeing patients, writing letters, doing often literary work; but taking her baths regularly, and living upon brown bread, nice vegetables and fruit, so good and plentiful in New York. The labour was rapid and almost painless. I have never seen a new born babe so natural and beautiful. The colour of the skin was that of a babe a month old. The happy mother, who had suffered so little and whose joy was so great, took the baths and wore the bandages she prescribed for others, and in a few days was engaged in her usual work.

Water-cure and a pure and fruity diet almost entirely remove the perils and pains of maternity.

CHAPTER XIV.

LIFE AND WORK AT MALVERN.

RESIDING at our beautiful home at Malvern—beautiful as to its situation—I began, I think in 1875, to publish a small monthly “*HERALD OF HEALTH*,” which is still continued. A penny monthly is a mistake, for this reason: it may do good work as a circular—as the organ of a society—to keep up the interest of its members; but the important trade of news-dealers has no interest to push it. The profit is too small. They get it to accommodate customers. The weekly penny paper pays. For all that the “*Herald of Health*” has done good work. I formerly distributed large extra editions by post, which paid well in orders for books, and increased the sale of my sanitary inventions—my “*Food of Health*,” “*Hot-Air Bath*,” etc., for it seemed necessary not only to show people what they might do to improve their health, but to facilitate their doings.

Mrs. Nichols was an almost constant contributor to this health monthly from the beginning—not in a perfunctory way, but writing what she wished to say as the spirit moved her, which is the way to good work. She was thus in earnest every time, saying what needed or demanded to be said. We complain of the dulness of sermons. Get up three or four a-week the year round, week after week, and see if they will be any brighter. Speak when you have something to say—something which demands to be said, and sermons will be interesting. The Quakers speak as the Spirit moves them. From her occasional or inspired messages during those years I make such selections as seem to me of most permanent interest and value, and with no careful ordering of subject or date, leaving such guidance to the index.

Many of Mrs. Nichols’ contributions were headed,—

"Letters to my Friends," or "A Heart to Heart Talk with Friends." Early in 1876 she wrote,—

"As we have just crossed the threshold of the New Year, I wish to state simply to my friends, and to those who are friends of the dear Lord who loves little children, what I have the earnest wish and prayer to do while I remain a worker in this world.

"To make birth pure—that is, healthy, whole, or holy, is the first wish, the deepest prayer of my heart. Good and great people, who have been born with the taint of diseased amateness, have lost the use of a great part of their lives by early falling into the sin of impurity. They have thus sacrificed health and strength that might have been used to redeem and save many. They have lost time in resisting temptation, and peace of mind by falling at times under the overmastering power of disease. The purely born child has a delightful inheritance—a gift excelling all other natural gifts. Purity is life, power; the sense of being alive and well is a joy that cannot be expressed. How many are there whose lives are one long pain by no fault of their own. A child born of diseased amateness, though entirely in legal right, has sin, sickness, and sorrow forced upon it from its first breath. To educate, and especially to educate women in all that relates to the science of pure and painless birth, and to the health of women and children, is our earnest prayer.

"The living voice and the example of practice are imperatively needed to the great end of sanitary education. I use the word sanitary in a more personal and comprehensive sense than its common application. All sanitary science that relates to birth and to the diseases of women and children, usually included in the term pathology, because of our universal sickness, should be studied by women. They have a living interest in it all. Woman alone knows the suffering of her sex, because she is woman. Man can never know it. I have every reason for wishing to educate woman. Man can make his own way. All gates are open to him. They are only ajar for woman, even in this enlightened age. I would have men truly educated. The male and female are one in a true life. No woman can have her rights till the other half knows and respects them. Still woman is my first care. My apostolate is to woman. For her I would live, for her I would die—for the future of our race for good or for evil is with her.

"A beginning is made. The great wish of my heart, the deep prayer of my life, to educate women to be good wives, mothers, nurses, and physicians, will not fail of its accomplishment. A true want in England has only to be made known to be supplied. In my little book of experience, entitled, "A Woman's Work in Water Cure," and in Dr. Nichols' more voluminous works, the want of knowledge, and the dreadful consequences of that want, are clearly shown. One portion of my work has a claim on the public that is becoming more apparent every day. The sad effects of vaccination are all about us. I am constantly appealed to by those whose children are diseased by compulsory vaccination, and these appeals are becoming more numerous as the public becomes informed as to the beneficent effects of water cure in these cases of blood poisoning. Children after vaccination are afflicted with purulent eruptions sometimes over the whole surface of their little bodies. I have had them without a square inch of skin that was healthy.

"I have not many years more in this world, and these I would spend to the greatest possible advantage. I would cure and teach, if I could, only such as would become apostles of health and holiness of life. I would teach the true connection between health and heaven, between sin and sickness, and misery here and hereafter. I would save people in this world, and redeem our poor sick earth by their means. Men with true sanitary education will rebuild London, cleanse it from filth, annihilate its sinks of pollution, its slums and fever dens, and save thousands of human souls for time and eternity. The human race will redeem the earth, when, as a race, it is itself saved. How grand the thought, and how worthy of God and man that the earth and man may be redeemed. And where shall we begin except in the heart and mind of man. When the will of man and woman is offered as one to the will of God, to be wise and good for this world as for another, then birth will be purified. Man will not live for present pleasure, but for health and holiness, to become wise unto salvation.

"Whoso helps me, helps a work that goes right on. It will not die with me or with you, but will live after us a blessing and a joy, it may be, to more than we can number."

She hoped to gather a "School of Life" in which orphans and outcasts could be trained into good and useful men and

women; but, of course, the "religious difficulty" met her at the out-set. She says,—

"I am asked what sort of religious training I intend to give orphans entrusted to my care.

"I reply, that those children whom I shall place in families will get their moral training from the parents who adopt them. If the parents of an orphan who come into my hands had been religious people, other things being equal, I would place the child with those who were of the same form of faith.

"The first question I shall always ask concerning those who wish to adopt a child is this: Have they an enlightened conscience that will lead them to bring up a child in purity and health? I shall not ask how many prayers they say; or read, what forms they observe, or what opinions they may have about what some people call Theology; but I shall ask whether they eat and drink to the glory of God, or for their own self-indulgence? I shall ask whether their bodies are washed with pure water, and whether they consider cleanliness akin to godliness? I shall ask whether their hearts are filled with love to God and man?

"I have travelled much; I have known people of almost every civilised nationality, and I have found holy souls in every sect and in every nation. This has not made me a sectarian, but it has made me believe that the Church of Christ is one, and that vital religion is the same wherever it is found. In all sects, and in those who belonged to none, I have found members of the Church universal.

"Those persons who love God and little children, who have both wisdom and knowledge, who keep a conscience void of offence, who obey the physical laws because they are laws of God, and promote health and purity, who are not cruel, and who abet no cruelty toward man or beast from self-love and self-indulgence; those who believe in the dignity of labour, and who will work themselves, and teach those committed to them to work—such are the true parents to whom I would commit the care of children.

"To those who may be given to me, I shall teach my own faith. I believe in God the Father Almighty. I believe in serving Him by promoting the good of all. The world is perishing for lack of knowledge. I believe in teaching the truth that shall save us here as a means of salvation hereafter. The divorce of religion from this life is the sin and sorrow of the Christian world. Men seek to be saved hereafter, and they allow this world to become a hell, while they

are saying prayers, not as a means, but as an end, foolishly trusting that devotions will be accepted instead of duties.

“To educate devoted men and women, and to train children from birth to an apostolate of health, in the sense of holiness, is our work—a work that may live after us. To maintain mere bodily health, to selfishly seek the prolongation of a worthless life, is to me very contemptible. It is as mean as to seek to go to heaven in the next world, while we live in a selfish and sensual luxury in this, paying doctors to cure the sickness caused by our sins, and paying the clergy to see to the saving of our souls.

“Beneath this selfish life of custom, a better heart has begun to beat, and men and women are beginning to deny themselves, and they begin in the right place. They feel that the table is a snare and a stumbling-block—that, by their luxuries they have made bad blood, and starved their fellow-creatures.

“Already many have seen in their own sad experience, that ‘when lust is conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.’ They look beyond the death of the body, and they feel that the soul is deathless; and they see that self-indulgence here is a miserable preparation for a hereafter.

“Do we know what life is? ‘I am the Resurrection and the Life.’ To have soul and body inspired and permeated, and altogether living from the Divine, the spirit which was in Him who said, ‘I am the Resurrection and the Life,’ this makes man a living soul. Sickness and pain are the beginnings of death; they are the results of disobedience to the Divine law. Self-love in self-indulgence cuts us off from the sustaining love of God.

“As a ligature placed upon a limb brings first pain and then death, so does an evil self-love bring pain and death upon the soul. The love of our self, excluding the love of our neighbour, and isolating us, as by a ligature from him—this is death by sin.

“Mr. Ruskin has well said: ‘All the diseases of the mind leading to fatalist ruin, consist primarily in this isolation. They are the concentration of man upon himself; whether his heavenly interests, or his worldly interests, matters not; it is the being *his own* interests which makes the regard of them so mortal.’

“To live for ourselves alone, either for this world or another, is mortal sin. Whether we labour and pray for wealth, love, and joy for ourselves alone in this world, or

whether we pray for heaven in the same selfish spirit, matters not. Both prayers are deadly sins. Labour is prayer. To pray and labour for the best good of all our fellow-creatures—to love our neighbours as we love ourselves, is the only way to secure our own good. We must seek to save our fellows, if we would be ourselves saved. The conditions of typhus, or cholera, must be removed from all, if we would save ourselves from these diseases, and so of every evil, moral and physical. Our race is one. ‘We are all members one of another.’ Hate is unwholesome—‘He who hateth his brother is a murderer.’ We all know how we suffer from even a slight estrangement from those we love. We may thus ‘know by a little what a good deal means.’ If we could form one family of a few hundred persons, enough to be self-sustaining, whose interests should be one, as a mother’s are one with her babe, we should begin to see what life and health might be in true conditions. We know the strength of an army making long marches, keeping as it were one step to music. Think you that any one of these men, isolate, however strong he might be, could bear up under the exertion that the whole easily bear? Co-operative companies may do much material good, but there is an interior and spiritual harmony that is born of self-sacrifice for the good of all, that is higher and greater. When all give up for all, then all are served, if the numbers are sufficient to be self-sustaining.

“To found a family where all will work for all, under the headship of a father and mother who are one; or a father or mother alone, who shall be one with the Divine Love;—this seems to me the highest and holiest co-operation.

“To live and to teach the great truth—that God is our Father, and that all we are brethren—that we should live in mutual service, devoting all life to the greatest good: this is my religion—in this faith I would train children committed to my care.

“No one will ask me what particular form of Christian faith I profess, when some loved one is ill, whom they believe I can save by my skill, and my loving care.

“I am allowed to wash the poor children clean of blood-poisoning by vaccination, at my own expense, without being asked whether I am Catholic or Protestant.

“I ask no one’s help who cannot fully trust me to do good with their money, as our Heavenly Father does us good, without respect of persons. ‘In every nation, he

that feareth God and worketh righteousness is accepted of Him.' ”

Each reader can judge for him or herself, whether many persons would be likely to stand together on so broad a platform in a country which has three dominant churches and more than a hundred registered sects. “How can [even] two walk together unless they be agreed?” But she hoped for what she desired, and made her explanations, apparently, in answer to letters of inquiry. In another ‘heart to heart talk’ she says,—

“For more than thirty years I have been teaching women the laws of health, and I have been healing people of their diseases. I have taught women how to secure painless birth, how to have pure and healthy offspring, how to save children in the womb and in the cradle from impurity, and all the disease and misery, the early decay and premature death, the life-long suffering, and the shame and degradation that are its consequences.

“Think of the good that might be done, the souls that might be saved, here and now, that are outcast, destroying and being destroyed, if young men would give the cost of their vices, their cigars, wine, and worse, to help in the work of educating and redeeming children!

“I have taught woman first and foremost, because she is the mother of the race, and her influence is paramount over children for good or evil. I affirm, and will repeat till it is received into human hearts as God’s truth, that until man is saved from lust and destroying self-love, woman must be his victim with or without law. She will be his victim as wife and mother, bearing children to fill little graves, or to fill the ranks of those who are lost, never to be redeemed in this life.

“*Lost women!* How terrible are those words! These women were once babes at a mother’s breast; many of them objects of tender love, possessing beauty and talent, and most precious gifts.

“The daughters of infamy are the natural outgrowth of a diseased, a selfish, and unchristian civilisation. They are only one result of the sin of impurity. The law of life lived, gives health and purity to the mother and the child; gives immunity from suffering in bearing children, and saves men and women alike from sickness and shame.”

CHAPTER XV.

FACTS AND TESTIMONIES.

EVERY really earnest worker for the good of humanity must expect to be called fanatical. Men are naturally, and, to a considerable extent, rightly selfish. The requirement is, "Love thy neighbour *as thyself*." To love him better is heroic. Some philanthropists quarrel with philanthropy because it interferes with the object of the struggles of life, and may cause the survival of the unfittest. But we need love, and pity, and the helping hand. At a seance at Malvern, a materialised spirit of a little girl came and knelt before Mrs. Nichols, and reverently kissed her hand, saying,—“I kiss the hand that gives.” It was a pretty manifestation, and quite perfect as a test, since there was no child in the room or house. These testimonies of loving regard for her on the part of visitors from the inner realms of life, were of frequent occurrence. And, as was needful, she had faith and hope as well as abundant charity. She says,—

“In meliorating the sufferings of woman, in giving her health of body and mind, I have served the whole human race. I am no longer young; I am no longer sanguine of speedy or universal reform; but I see that the human race is improving. Of the English-speaking world I know much. The history of England and America during the last hundred years shows great improvement of peoples. The sanitary supervision in England is an inestimable blessing. The plague could not be propagated in London now as in the not very olden time. Human weal and human life have become legally a nation's care. The penal code has been expurgated. Persecutions and prosecutions for conscience' sake are dying a natural death. ‘Am I my brother's keeper?’ is a question that is now asked by better men than Cain, and answered in the affirmative. The era of woman's rights and duties has for its highest repre-

sentative one who, as wife, mother, woman, is as much honoured as in being the Empress-Queen of the largest civilised dominion in the world.

"I by no means underrate what remains to be done in making the world better, in my consideration of what has been achieved. The condition of woman has not in the history of Christendom been as good as now; but if we investigate, we shall find that she is yet in bondage to bad health, too frequent births, often of undesired children, and that her clothes are veritable fetters, which, though ordered by fashion, have a deeper meaning than is seen.

"I shall continue to do all the good I can, especially to children, and I shall never neglect to labour for purity of birth. The unborn children are as much my care as those who are born into this hard world. To bless unborn generations has long been my fervent prayer. To those who have helped me by prayers or gifts I tender my heartfelt thanks. The blessing of those who were ready to perish has often been yours when you knew it not. May those who have the means to help earn many more such blessings. I had much rather have my portion laid up in the Bank of Heaven than in the Bank of England."

Her idea of health reform, which makes possible, and, indeed, embodies all reformation, was that it must come of purity of birth. She says,—

"I have done my best for my great central idea—purity of birth—and for all the circumference of evil that impure birth has brought upon us. The fabled shirt of Nessus, the garment of fire and pain that covers and clings ineradicably to our poor sick humanity, can only be taken from us gradually, by purity in all the relations of life, and more than all by purity of birth. For this holy end I continually pray, watch, and work."

And she had what must be a comfort to even the most unselfish and devoted of reformers and philanthropists—sympathy, appreciation and gratitude. Her correspondence was full of testimonials of love and thanksgiving. For example, here are some letters, published in the *Herald of Health* in 1877 and 1878, which are fair samples of a great many. A gentleman writes:—

"My wife is the picture of health, and I, too, am as well as human being can be, and am doing what I never ex-

pected to do again—working ten hours a-day without suffering at all from it. For these blessings I thank you most heartily; but that my thanks may not end in words, I beg you will accept the enclosed from myself and my wife as a small token of gratitude for the new life you have opened to both of us.”

The wife was not content with this, but added her own thanksgiving:—

“My dear Mrs. Nichols,—I join my husband in thanks and good wishes to you. It is perfect happiness to me to see him so well and strong, and my thoughts turn often most gratefully to you. Also, in regard to myself, I owe you much gratitude; and I beg, you, therefore, to believe me that I shall feel myself all my life indebted to you for the double blessing which I enjoy next to God through you. You are often the topic in my letters to my sister in Germany, and your excellent advices are thus taught and carried out there, too, with good results. My sister, with whom I met this summer in Switzerland (thanks to my kind husband, who had arranged this delightful trip for us), was in better health than I have ever seen her, and she assured me that it was the result of her daily warm and cold bathing, which she never neglects.”

Mrs. Nichols adds:—

“These acknowledgments are a great comfort and use in my work. I am but a weak human being, and I need to have my heart and hands strengthened.”

Sometimes she had offerings, not more welcome or precious, but more solid and substantial. For example, a midland manufacturer, sending her a valuable and useful present, wrote,—

“DEAR MRS. NICHOLS,—I have great pleasure in sending the . . . to-day, and in requesting your acceptance of it as a very inadequate expression of my thankfulness to Dr. Nichols and yourself, and of my high esteem for you.

“When I say that to all human appearance I should still have been in ill-health and suffering, so as to be almost incapacitated for business, if not in my grave, but for the wonderful guidance I got from your books at a critical time, and after sixteen months’ doctoring and suffering

being most of the time quite laid aside, and that, instead of this, I have been all this year at business, have been free from the spasms of asthma, and now find that I know how to avoid ever having it again, and have indeed taken a new lease of life, and all this without a single dose of medicine; I do feel that whatever of brightness and success there may be in my future life, I owe it under God to you. That your guidance came to me in answer to earnest prayer, I firmly believe, and this adds to my estimate of its value; and, with all this in my heart, I do feel that this offering is very inadequate, especially when I remember that ten times the value of this has been paid for things that did me no real good. So please accept this in the spirit in which it is given, and may Heaven reward you as you deserve. With kindest regards to Dr. Nichols, I am, dear Mrs. Nichols, ever yours sincerely,

“G. W. N.

“P.S.—The storms tried me, as I was not ready for them, but I have conquered the difficulty by half rations of bread only with fruit, and am better in the midst of storms. It is glorious to be independent of weather and such outside influences. If people only knew that they eat and drink their diseases instead of ‘catching’ them!”

Mrs. Nichols, naturally delighted with her present, but much more with the above letter, which she thought might be useful to many others, wrote for liberty to have it published in *The Herald of Health*, and received the following answer:—

“DEAR MRS. NICHOLS,—I don’t want to parade as a giver of gifts. I don’t like subscription lists, because the publishing of the names is so often used as an advertisement. If you will, however, suppress *what* I have sent you, Dr. Nichols is welcome to use the letter, if he thinks it will help in promoting his work. And I am too grateful to God, and to him and you, to wish to give thanks anonymously, so I cannot refuse my name as a testimony to the incalculable worth of the principles of living to which Dr. Nichols has introduced me in his ‘Anthropology,’ and other works.

“I cannot help being enthusiastic. I ‘cannot but speak the things I have seen’ and experienced, for Dr. Nichols has taught me how to live so as to have no suffering to relieve; and not only that, but how to live so that life is

worth the living, by the possession of a bright, unclouded mind in a vigorous, wiry body, instead of being be-muddled and be-weighted by the poison of dyspepsia and constipation, so be-muddled as to be unable at one time to apprehend the meaning when reading even a newspaper, although abstaining from alcohol.

"After the black outlook of twelve months ago, when I had found that everything I tried was of only temporary value, and that the prospect I had before me was to live a life of suffering and uncertainty until death should release me, although I did all I knew or could learn to get well; wondering all the time why I was ill, for I could honestly say I had broken the laws of life ignorantly, and not wilfully, and indeed did not know what laws I had broken, and therefore kept on breaking them under the best of advice,—after the misery of all this, to have the enjoyment of my food (mostly farinacea and fruit) more than I ever had in my life; to have the assurance that I am working so as to come to perfect health soon, and that to continue in these habits of 'diet and water-cure' is to build up a strong constitution on the ruins of an old worked-out one; all this is life from the dead, and makes me desirous of telling all who need to know, how health, the precious gift, may be had when lost, and retained by those who possess it.

"So please put a blank for the words that indicate my offering, and then make as much use of both these letters as you like. When I have time, I mean to give you details of my experiences in getting ill and getting well; for 'necessity is laid upon me' to save others from such suffering as I have endured if I can by any means do so.

"With kindest wishes from my wife, who has been the best help-meet man ever had through all my time of trouble, and who now rejoices with, and is one with me in the new and better way,—I am, yours sincerely,

"G. W. N."

Later, when she had seen more of the condition of children, and how the sins or mistakes of parents are visited upon their offspring "to the third and fourth generation," she wrote,—

"I want to lay the foundation of a school of life in the family that shall ultimately find its home, and its art and industry, in a township of land, where butcheries and beer and spirit shops shall be non-existent—where a pure diet

and healthful industry shall unite to lay the foundation of health and happiness.

"Some years ago I saw a very beautiful child in a cottage. The parents were very poor, and the father scrofulous, and a drunkard; the mother was not healthy, but managed to bear and bring up her family of children. The child became ill of ophthalmia, and the 'evil' appeared in the glands of the neck. It was what seemed a hopeless case. I found a woman of much intelligence, who was willing to take this child if I would be answerable for the expense, and treat her according to my directions. She was put in a bath and thoroughly washed, and clean clothes put on her. This had not been done before since she was born. She was fed on such food as I ate—good brown bread and good milk making the larger portion of her diet. She was a very dull, stupid child, but very obedient. She went on well for months, but was too dull to learn. One day I was sent for to see her. She had scarlatina, and was delirious. The fever was so great, that when I bathed her, a cloud of steam rose from her body. It was the severest form of malignant scarlatina. The throat ulcerated, and threw off quantities of matter. Usually I conquer the worst forms of fever—even ship fever—in seven or ten days. This child's fever lasted twelve days. Then she was well, but very weak. She recovered strength readily, and what is noteworthy in her case, as in the case of others who have been under my care for scrofula, she became a bright, witty girl, and very earnest for others to have the benefit she had gained from rational living and treatment. The case of this child has been as a beacon light to me. Other children have been redeemed from disease, but she has beauty and goodness, and wit and wisdom.

"Another child, born out of wedlock—the offspring of a 'gentleman' and a servant girl—gave us a case of useful experience. She was both scrofulous and amatively diseased. The lady who benevolently took charge of her has great goodness and intelligence, but very little money. This child has been redeemed in health and disposition. She has been developed to great beauty, and shows a brilliant mind imbued with Christian principle. But for the charity of the lady who adopted her, and the help I have been able to give, if she had lived she would most likely have been one to swell the ranks of the Social Evil.

"Only health, restored by right training and remedial treatment, can save children who are amatively diseased

from birth. Another child who, at fourteen months, was awfully diseased in this hardly to be described manner, has been entirely redeemed by my care, and is now a pure Christian woman.

"Friends, as you have been kind to me in my time of suffering, I ask you to be kind to the children, whom I would rescue from evil and make servants of the Sovereign Good. One vice denied, for instance, the disuse of spirits, or tobacco, by one individual, will enable me to bring up a child, who shall be a centre of goodness—a servant of the living God."

The matter of heredity for good or evil, easy to control in the animals we have subjugated, and which we breed for our profit, pride, or pleasure, is more difficult in our own species. Men marry and have families of children without much regard to consequences beyond what is needful for their sustenance and education—and not always that. One division—eighty pages of my "Human Physiology the Basis of Sanitary and Social Science," is on "the laws of generation," and the same subject is pretty fully treated in "Esoteric Anthropology." Can there be any question about the right and duty of every man and woman, who may aid in the continuance and increase of the human race, to know more than most parents do of the conditions of wise parentage and healthy birth? Ignorance in matters of such importance seems to me worse than folly. If we may be careless as to ourselves, we assuredly have duties to posterity, and have no right to inflict the consequences of our sins of ignorance upon our descendants.

Mrs. Nichols wrote and taught with great earnestness on these subjects all her life. In one of her reminiscences she says,—

"My grandmother attended to domestic work, with such help as the younger children could give her, beside giving birth to seventeen children. I remember a neighbour who had twenty-one—only one of whom lived to be a parent; and the third generation of my grandmother's seventeen, so far as I know, numbers five, and the fourth generation, four. The population of New England is said to be dwindling away all over the country. No one ever thinks of

regulating human birth. The reproduction of animals is limited to their ability to produce healthy young, and many books are written on the sanitary conditions of animals. But woman is everywhere condemned to celibacy, or, in marriage, to chance and compulsory maternity. A woman who is frail as gossamer, may bear six children in as many years, and then she fades away and leaves her little flock to the mercy, or no mercy, of a stepmother, or kind nurses. No one condemns the father who has killed his wife, though many pity the children. Must it be always so? Will husbands and wives never become as wise for themselves and their offspring as they are for the dumb animals, which they reproduce reasonably?"

She never hesitated to try to instruct and help others by the results of her own observation and experience. Thus in the *Herald of Health*, she says,—

"The conflict of interests, the want of even low forms of co-operation makes Ishmaels of men.

"When we look at our social warfare, competition and selfishness everywhere, except among those who have filled their coffers, who have laid up in banks or in vested rights that enable them to lose their lives in luxury—when we see marriages of interest or from sensual motives, and the contest that comes when the subjection of woman is not an accomplished fact, can we wonder at the ill health everywhere?"

"Woman is the mother of man, of men, and everywhere we hear of the 'little health of women.' Then there is blood-poisoning by law—every lesser evil and the crowning malignity of cancer and syphilis are mingled with the blood of children by the legal vaccinator. Then to all this is added the poisons of allopathy as a means of cure. When we look intelligently over the facts of human life, we wonder at its brevity—children die before and soon after birth; the youth are swept away; middle life fills the cemeteries, and the rare exception is a life of four-score years. I am convinced that if civilised people lived according to the laws of life, now known to a great many, their children and children's children so living would reach a hundred years. We speak of the natural length of the life of a horse. It is said to be thirty years, but the omnibus horse lives on an average four years after he comes to his work. Man was doubtless made for a natural life of one hundred and fifty years. But what do I mean by a natural life? I mean

conforming to health laws in all things, and these are no less laws, the infractions of which causes sickness and death, although thousands or millions live and die in ignorance of them.

"I look at myself as an example. Born with a cancerous diathesis, with strong tendency to pulmonary disease, with a congenital tumour of the liver—with scrofula that early showed itself in abscesses—with all this I have reached the age of seventy years with better health to-day, if I may judge by my feeling and my ability to work, than ever before in my life. If we can lay up health, vital force, even as electricity is stored up for use, how important that we should do it; and if with such and so many disabilities as I have had I can do so much, then others can do more.

"Hereditary and induced disease have been my portion. I was first married when too young to know the fearful responsibilities of married life, and knowledge would have been of no use to me, for law and custom require submission of the wife. This is a terrible fact—the demands of law and custom upon woman; one that must be considered, if our race is ever to be redeemed and brought to health, holiness, and happiness. It is not enough that we live for another world and sacrifice all the sweetness and light of this. God has set the earth with families—not to destroy them by disease, not to people the fire-regions of a future hell, but to bring Eden again to the earth, to make woman a blessed mother, and to mate man and woman in mutual loving cares.

"I think that much of the sympathy I feel for the sick is due to my own ailments. If I had been born a strong child—if I had not known so many of 'the ills that flesh is heir to,' I should never have been a physician. I have loved my profession only because it has enabled me to relieve suffering—to reach the sickness of the soul, often through that of the body. Long ago I became convinced that all sickness is from sin—from voluntary or involuntary disobedience to the laws of life. It is not the sin of the individual alone, but the sins of progenitors that afflict us with our many diseases. The study of disease and its causes is the study of the human race—its passions, its sins, crimes, sorrows, and agonies.

"I have had my aspirations. I have loved literature and art. I have longed for a life of beauty, of abstraction from the sorrows of this earth-life, but sickness of body and soul was born with me, with my humanity, for when I had suf-

ferred and had learned a way of relief, how could I refuse to help others ?

"I did not study the art of healing in any ordinary way. I learned the science of cure in my own person. To illustrate this statement : I was born with disease of the liver. No matter what part of a parent is weak or diseased, of that weakness or disease the child will partake. The child is specially made from the mother. If the paternal element is strong, it takes hold strongly upon the maternal ; but what the mother has not, that she cannot give. If she has weak lungs or liver, or fragile bones, her child has the same, in greater or less degree.

"I inherited from my mother a diseased liver. When a young child, I remember (for my memory reaches to my second year) bilious disorders which caused me intense suffering. Of course, I knew nothing then, except that I was ill, and my parents knew no more than I did. For ordinary illness they used domestic remedies—tea made of tanzy, oak of Jerusalem, mother-wort, etc. For serious illness, the family doctor was called, and his practice was severe and sanguinary. Bleeding, calomel, jalap, opium, antimony, etc., formed the *materia medica* of my childhood. An empiric named Thomson protested against bleeding, and introduced emetics of lobelia and the stimulus of capsicum ; but the first robbed the blood of its serum to reject the poisonous lobelia, and the last was little better than drunkenness, the capsicum being prepared with spirits, and a severe irritant in itself.

"The tender mercies of medication were cruel in those days. If any pessimist says the world does not grow better, I have only to say to him, look at the diseases and medication of fifty years since. As much blood was shed by the lancet as in a war, and mercury was found impacted in its crude state in the bones of patients who had taken the orthodox doses of calomel. The world is very bad in this 81st year of the 19th century, and much of its medication is a cruel and unwise thing ; but homœopathy is a fact, and water-cure is wide-spread, as prophylactic or remedial, and the power of sympathy is recognised by many.

"The diseased liver, which formed a part of my evil inheritance, became so bad in 1868, that I sought the assistance of a learned water-cure physician. Certain reasons prevented a diagnosis, and I was thrown back upon myself to try what I could do for my relief or cure, as the event might be. A tumour had formed in the liver, so large that

it had to be supported in the daytime by an elastic band, and in the night by a pillow. I had no rest, and scarcely any sleep. At about five o'clock in the morning, I slept a little while. I could not take food without great distress. Digestion was never begun under seven hours, and only accomplished after hours of torment. In this condition I resolved to take but one small meal in the twenty-four hours, and that at mid-day. I began this practice, and the third day I was so weak and giddy that my husband begged me to take some food. I was convinced that I must die if I took food, and I could only die if I did not. I therefore resolved to rest what I could in bed, or on a sofa, and continue my fast. I took one meal at mid-day, and when thirsty drank lemonade or orangeade. This I took in the forenoon, and I found it refreshing, and not hurtful. In a week from the beginning of my fast, I slept well six or seven hours in the night. My spirits rose to cheerfulness. I was weak, and my working time was a good deal abridged. I could work after my dinner, but I did little in the forenoon but endure my weakness, and a passionate longing for food. This, however, gave way after a time, and my greatest suffering was from weakness and inability to work. For six months I kept this fast, only taking a moderate meal at mid-day, and sometimes a glass of lemonade or orangeade in the forenoon.

"At the end of six months, one day I took breakfast and dinner. The consequence was a burning indigestion that made me more miserable than I can describe. Only once was I seduced into eating a breakfast. I continued my fast for another month, and the tumour on my liver was gone. It had been so large as to be felt by any one from the outside. It was now entirely dissipated, so far as I could judge from internal feeling and external examination.

"I now began to take a very light breakfast of bread and fruit, and a little milk and water, and I made my dinner about seven hours after. This I have continued to do with good results for the years that have elapsed since my cure. My digestion is slow, and I find that two meals a-day suit me better than three. I have sometimes varied from this course when away from home, but have uniformly found my health and digestion better when I have returned to the two meals a-day, taken seven hours apart.

"I have had a great deal of practice in disease of the liver, and what are called 'Indian livers.' Much oily food causes and exacerbates hepatic disease. I have found in

such cases a diet of whole wheatmeal bread, porridge, and a half-pint of milk for breakfast, and another-half-pint at dinner, with fruit, only a little whole wheatmeal bread or fruit for the third meal, most beneficial.

"We give the hot-air bath where the patient can bear it, and the half-pack at night. Sympathetic remedies and *hydrastes canadensis* we have found beneficial. The kneading, or movement cure, and judicious exercise, are most useful. But of all remedies, the diet is most important. Oily food of all kinds is disastrous for diseased liver; neither chocolate or cocoa are admissible. To keep the bowels free and open with brown bread and fruit, and to use packing, or hot-air bath to throw off the retained waste and diseased matter, are very important.

"In some diseased conditions of the liver there is great constipation. The retained waste matter is diffused through the system in the effort to eliminate it, and it forms often the basis of typhus. The use of hot-air, or sweating packs, to cleanse the system is therefore all important.

"It will be seen from my narrative that tumour, or what some call lumps in the liver, can be dissipated entirely. From the end of my seven months' fast, I have never had an hour's suffering from my liver."

This is a simple matter which every one should understand. When less food is taken than is required for the daily supply of heat, force, and reparation of tissues, the absorbent system sets to work to supply the deficiency, and dissolves and carries off first what can best be spared. To do their best work, men, like horses, must be in their best condition—which is pure and perfect health—when every organ of mind and body is ready for its work, with no pain, no fatigue, and no disorder. In this condition Life is really worth living.

CHAPTER XVI.

EDUCATION OF WOMAN.

IT is my duty to make this Memorial of the Life and Work of a Good Woman first of all, and above all, *useful*. I cannot occupy many of its pages with personal details or eulogies. Her work is her proper memorial—her work for the complete, integral health of women chiefly, and, through them, of the race of man. Therefore I have given at the beginning such account of her life as seemed needful for a proper understanding of her work, from its commencement to its earthly close. I shall now select and condense what seem to me the most practically useful of her writings on health, disease, and cure, in the *Herald of Health*, from its commencement in 1875, down to a late period of her final illness, and the happy transition to what she believed would be a wider field for a greater work for humanity.

I am not careful about the order of these writings as to date or subjects, because the full index will point every reader to any subject required, and my only rule of selection is to give what I consider of greatest use, making any needful comments, and hoping for a few pages at the end of the volume.

I have said that I shall not much regard order; but I begin with some early papers in the *Herald of Health* in 1875—the first upon her favourite subject—“THE EDUCATION OF WOMEN” :—

“Woman holds the future of the human race. As she is loving, wise, and strong—in one word, good—she will be able to give wisdom, strength, and goodness, to her children. We can only give to our children what we have. They are the offshoots or extensions of ourselves. The physical and moral evil that inheres in us must, in a greater or less

degree, descend to our offspring. Life has the precious power of transmitting itself, and throwing off disease and death when it is fully in the ascendant. An unhealthy child, under good care and placed in favourable conditions, often gets more health, and lives longer, than a strong and healthy child nurtured in self-indulgence, or growing up neglected.

"The education of woman is the education of the race. What she has of love and truth she infallibly transmits. What is most wanting for the race to-day is, that man should be fully aware of this fact; that he should know the influence of true womanhood on human destiny. If woman is developed as an individual human soul, and not a mere inane appendage, she is not only a treasure to her husband, a true mother to her children, or to the children of others, but she is the nation's wealth—the mother of true souls yet to be.

"Woman as she is, in our present civilisation, knows nothing, as a rule, of her own organisation, of her own diseases, or those of her children. She does not know how to keep herself, her husband, or her family in health. She is dependent on physicians, and too often she is the victim of regular or irregular ignorance and quackery. It is considered improper for her to know the laws of reproduction, the truths that when lived to by husband and wife, give to the mother painless birth and healthy children. The doom of pain, disease, and death, that clings to woman from the cradle to the grave, is considered a remediless necessity—a mysterious Providence, somehow connected with the fall of man!

"In sorrow shalt thou bring forth children." People see that this prophecy is being fulfilled all the time, but do not know the laws that, when obeyed, give painless gestation and parturition, and healthy babes. Because of this ignorance, misery and mourning abound, for there is everywhere preventable disease and death. Even the best educated do not know why one-third, or one-half, of the children die before they have fairly entered upon life; or why, everywhere, women, even of the most privileged class, are victims of ill-health.

"If the servants leave a family where there are several grown daughters, the house is plagued with a great plague, because the girls know nothing of domestic duties. They may be able to go through with gymnastic or calisthenic exercises, or to play the piano, or at croquet, but they cannot

cook or do housemaid's work. If they marry, they do not know how to order their homes, or what their servants ought to do, or how they ought to do it. It is clear to me that every daughter in every home in England, who has health and a sound mind, ought to be taught how to perform domestic duties, how to get a simple meal, how to make her bed, and how to take care of her baby, if she should be so happy as to have one. There was a time when every English gentlewoman could order all the work of her house, and do it if there were need.

"I do not wish to see England's daughters converted into mere cooks, where the table is made a snare, and men make a god of appetite—but breadmaking, the preserving of fruits, and the preparation of simple and beautiful meals, is an art as honourable as the art of the poet or the painter. In all education for girls, every needful domestic duty should be taught. I say needful, as much of the work of our civilisation is far from being necessary. The lives of women as wives, and as cooks, are worn out in providing for artificial wants which bring disease upon families.

"Christ said, 'My Father worketh hitherto, and I work.' The glory of a country is an honest, healthy, and industrious people. Those who despise and evade work, and get their living by cheating, are a nation's infamy. Useless women, who have contempt for work, become a means of demoralisation in marriage and out of it. Contempt for honest industry is a sin and a shame in any people, and in a Christian people it is a sin and a shame of the deepest dye. The Founder of our religion was the reputed son of a carpenter. How many of his so-called disciples would consider it disgraceful to have a father, a brother, or a son, bred to this delightful and time-honoured trade!

"A sufficient number of women should be thoroughly educated as physicians and teachers. They should devote their lives to their profession, healing disease, and, at the same time, teaching the laws of health. Such women would live by their profession as men live. It is honourable to do good, and to give health to soul or body is especially honourable. Women can compete successfully with men as physicians. I remember one instance when I was called to a consultation with venerable and highly respected allopathic doctors. I gave my opinion and the facts on which it was founded. They saw that I was right, and the eldest took my hand and said with emotion,—'My child, I shall be glad to meet you again.' This was worth more to me than many

bought diplomas. True men are always the friends and protectors of women. I ask every man and every woman, who knows even a tithe of the blessing that comes with a knowledge of the laws of life and health, to help me to educate good and true women to work in this apostolate of health, even as I have worked. I have not many years more. I would live in others, and mostly would live in worthy women who will carry on my work when I have passed away. Health is a condition of a good life and true use on earth, and these are a preparation for happiness in heaven.

"I by no means wish to shut out men from our school of life, but I am primarily the mother and the sister-servant of woman. Let man help himself. My life is offered up to help woman. I would be the helper of the helpless. Woman is far more helpless than man. She is the crown and glory of man, and she is also his victim, a mere appendage often, having no legal existence or rights. All my life I have been a worshipper of true womanhood. My soul has bowed ever before the true woman as being a little lower than the angels, and nearer to God than man. The Emanuel God with us was born of a woman, 'not of the will of man.' To educate women is to save the race. She is the source of life to her babes. She is their teacher and guide. The heart of a good woman is always right. It only needs to inform her intellect. Let her be fully instructed and she becomes a power in her home, a power in the State that all men must respect.

"The holy art of woman's heart
Is guiding man above;
The sacred might of many a right
Lies hidden in her love.

"She teaches truth to fervent youth,
Chaste love, not base desire;
The lightning spark along the dark
Shall set our age on fire;

"And beacon lights on all our heights
Shall burn to guide as well;
We'll count the cost of loved and lost,
And conquer death and hell."

It was her fervent desire to found a School of Life at that beautiful and healthful Malvern, but five years of blindness made it impossible. What was left to us was

periodical writing and the circulation of our books. These have, perhaps, done a broader and a better work. Our "School of Life" has really been established, and its lessons read in English, German, and French, over a large portion of the civilised world.

It was natural that Mrs. Nichols in her blindness, and after the happy perfect restoration of her sight, should have many letters of inquiry from persons threatened with or enduring a similar calamity. For the benefit of all such, she wrote the following on "MY SIGHT":—

"I am often asked if my sight continues good, and also 'if it continues to improve.'

"Those who do not know the structure of the eye, and what cataract is, and how it is extracted, are the ones who ask the latter question. I am happy to say that since the darkened lens was extracted from my eyes, and the interval passed that must be allowed for the healing of the cut cornea, my sight has been remarkably good. I work at reading and writing many hours in the day as a rule, without fatiguing my eyes; and my distant sight is like that with a good field-glass.

"I feel an enthusiastic desire to inform the blind that there are safe means that may be used for their relief.

"When I had become blind from cataract, I used remedial treatment, and after six months of darkness, I began to see a little light. This increased by the absorption of the cataract, till I could tell all colours, read titles of books and newspapers, and separate written words. If I had been in youth, I should have persevered in the treatment that had given me so much sight. I felt that I had not time or strength to recover wholly without an operation. I therefore employed an operator who is, I am sure, one of the best ophthalmic surgeons in the world, Dr. C. Bell Taylor of Nottingham. His skill could not have given me the immunity from inflammation and consequent suffering, if my system had not been prepared by a bland and unstimulating diet, and by water cure.

"Allopathy has its means for subduing inflammation which are always questionable, and sometimes fatal. Water cure and homœopathy have their means, and I need not say how much I prefer them. But if there is proper diet and *regimen* before and after operations upon the eye, no treatment of any kind is needed. There is no inflammation to

subdue, and scarcely any intolerance of light, which is so formidable, and causes such intense suffering in cases treated allopathically, with ordinary diet and regimen.

"I had two operations. For the first, I was not so well prepared as for the last. I had not been able to take exercise in the open air for some time previous to the first operation. My dimness of sight caused a great want of freedom in locomotion. I was also a good deal depressed. I had great fear of taking any anæsthetic from the condition of my lungs and heart. The careful use of ether in the first operation, by my esteemed friend, Dr. Morris, of Nottingham, took away much of my dread of this anæsthetic. I came to feel that in good hands ether is quite safe, unless there is exceptional disease. I came to the second operation with renewed hope and confidence, having the advantage of three months of outdoor exercise, in the finest portion of the year, and in beautiful, healthful Malvern. Also, I had been very careful in my diet, excluding animalised food very much, and taking mostly bread and fruit, and the best vegetables. The result was such as we have no record of in ophthalmic surgery. With the first operation I was confined to the house for a week, and to one room three days. In two weeks I went out and saw people.

"In the second operation I was confined to my room only forty-eight hours. I had very little intolerance of light, and on the third day I saw my patients without inconvenience. In a week I was in church in a broad blaze of summer light, my eyes bare, without suffering. The most skilful operation may be rendered of no avail by inflammation, and the dreadful drugs used by allopathists to subdue it. I can say from experience that the operation for cataract may be safe, painless, and successful, if the patient has proper preparation by baths and diet, and a skilful operator and assistant, as it was my good fortune to have.

"People have so little knowledge of the structure and functions of the eye, and of its diseases, and they so magnify evils and terrify themselves, that the blind fear, and their friends fear, an operation when it involves as little danger and less suffering than one has from a grain of sand or an atom of cinder in the eye.

"I would give hope and courage to the blind, and especially to those who are blind from cataract, either incipient or fully formed.

"My experience has shown that incipient cataract may be cured by absorption as readily as nervous diseases of the

eye by proper treatment, and where there is no hope of this, a little self-denial prior to an operation as to food and drinks, a few hot-air baths, a skilful surgeon, and a good assistant to administer the anæsthetic and the careful watch and ward for a week of a physician who knows the value of antiphlogistic regimen in preventing inflammation, and the blessing of sight is given with its consequent usefulness and happiness. The joy of vision, when one has been deprived for a time of sight, is inexpressible.

“I have two pairs of glasses: the lens for near sight enables me to read fine print, and to thread a cambric needle, while the distance lens has the effect of a good field-glass. I see many miles away with a clear distinctness that is much greater than that of my best natural sight. There is no diminution, and no improvement. I have steady and excellent sight for reading and for distance.”

The following letter in a succeeding number of the *Herald* shows that her appeal was not entirely useless:—

“MY DEAR MADAM,—In the September number of the *Herald of Health*. I read an article from your pen on the ‘Education of Women,’ descriptive of what ‘woman’ will become when educated in a School of Life such as you there foreshadow. The proposition is so eminently practical, and the entire article so full of high-souled sentiment for our race, and noble devotion to your sex, that I am, so to speak, somewhat spell-bound in admiration of its language, in its urgent and noble appeal for those women who have apostolic souls but no money. I am not a wealthy man—far from it—hardly enough in my position to keep the wolf from the door; but your touching appeal awakens in my breast a long felt interest in that most vital of subjects—the true education and consequent elevation of woman; to effect and lay the foundation of such a school appears to be your holy mission. Heaven speed you! In forwarding you £25 as a donation, to be used as you think fit, I do it with feelings of pleasure that I have not felt for many a day; richer fruitage, I hope, will follow when the *Herald* becomes more widely circulated. I write this on the eve of the old year, wishing success to your Journal of Health, and its many noble projects, with a deep and growing conviction that the year 1876 will be a bright page in the history of social advancement. I for one do not intend to lose sight of the ideal subject; in the meantime, I commend the article in question to all those good men and women who have the

means and will to help in the promulgation of Nature's laws of health, and thus assist to vindicate its ways to man. 'Let us render unto Cæsar the things which are Cæsar's, and unto God the things which are God's,' his children will then be somewhat nearer their heritage, and goodwill, peace, and plenty yet reign on earth. E. V. A."

A little farther on she gave a more explicit statement of the motives which urged her in her work for the better education of women. She said :—

"I have never exercised the profession of a physician as a trade to give me a living. I have been a teacher of the laws of health, and I have cured the sick to illustrate my teaching. Believing all sickness to be the ultimatum of sin in the individual, or the inherited consequence of the sins of our progenitors, I am of necessity a religious teacher. If there were no sin there would be no sickness, and death would not be a violent transition, but a peaceful change.

"'Lust, when it is conceived, bringeth forth sin ; and sin, when it is finished, bringeth forth death.' Lust is self-love, that seeks pleasure for self without regard to the good of others. Self-love claims good for self with no regard for the neighbour, and stops the circulation of life in the social body as a ligature stops the circulation of the life-current in the individual body.

"Pure and tender women would live and die to save others if they but saw the way. Let me tell them, that to promote the study of the laws of life, and thereby to promote pure birth, and the healthy rearing of children, is to bring moral and physical salvation to woman. To save from disease and premature death, from life-long suffering, from impurity and ignominy, from bereavement in life and by death—in a word, from anguish that no words can describe, by a school of life, is the end for which I have lived, laboured, taught, and written for many years."

Yes ; she believed, as I do, that there is neither bliss nor safety in ignorance. The sailor's chart points out sunken reefs and dangerous places at sea. What we need everywhere is "light—more light." And she had a care also for the innocent victims of social disorders. She writes :—

"Another class appeals for aid. They are infants who are outlawed from birth—orphans, who have neither parents nor claim on society. The illegitimate child has the strongest

claim to charity in its great need. Often good men and women look upon such with distrust and aversion. It is said, 'Their parents were bad, and they will be bad: it is in their blood.' This depends on their training. They are sometimes the children of a great impulse—a passion that is called love—and they inherit great force of character. Men of talents and genius often go fearfully wrong, and women of great love fall with them: their act is natural, mutual. We do not wish to excuse sin; but we would plead for the child born of such parents, and we would say to those who would cast them out, 'They have great capacity for good or for evil. Their future for weal or for woe depends on their training. If they are brought up in obedience to sanitary law, the morbid, passionate life that has its end in sin and death is cooled, and the calm of health succeeds the fever of disease. The child is saved. Its great force is made a blessing instead of a curse.

"Mrs. Nichols is convinced from experience, that the best we can do for these waifs and strays is to place them in homes that are not blest by legitimate children, where the husband and wife are intelligent, and know the advantage of sanitary training, who are Christians indeed, no matter what their name, and who join their religion to every act of their life. The hearts of many are turned away from these children, because they dread their evil influence when they shall be grown to mature age. 'As is the father or mother, so is the son and daughter.' This is the voice of prudence, born of experience. Sanitary training, joined with true Christian instruction, changes all this. Therefore we plead for these children as for our own life, that they may be trained to be a blessing to society, instead of a curse. 'Whoso the heart of man casts out, straightway the heart of God takes in.' May this prove true. May those who are most Godlike take hold on these infant souls who are most outcast.

"The best way to treat children poisoned by vaccination I will try to give as briefly as I can. It is true that when there is an unhealthy state of the system, as there too often is, the virus given in vaccination is much more harmful than when the person vaccinated is healthy enough to resist the poison. There is much disease in parents from bad habits as well as from vaccination, and children are born with tainted constitutions. They are quite prepared to be very ill from vaccination, and the virus introduced is blamed for more than its own inherent evil, as the same virus would be

ejected from the system by a person with pure blood and good vital energy. But when bad matter is added to an inherited or induced evil condition of the blood, the result is very terrible. I have had children under my care the last two years, that, but for judicious water-cure, must have died in a way too dreadful to describe. It is very distressing to see children of tender years, with no fault of their own, covered with loathsome eruptions, when they ought to have health, and fair and beautiful faces and forms. I am constantly contending with scrofula in its various forms. In children, and especially after vaccination, it takes the form of scab, purulent eruption, and inflamed eyes. Often the hair is lost, and the eyes permanently injured. My practice is to promote the action of the skin by bathing, packing, hot-air baths, and careful diet. I do not weaken the skin by long application of hot air. The longest time, as a rule, I allow in hot air is one half-hour. Packs are of longer or shorter duration as the patient is able to bear them without restlessness. One hour to two hours is the average. All water cure must be adapted to the patient's power of getting warm—what is called re-active power.

“The success or failure of the best remedial treatment depends much upon the diet of the patient. If a stimulating and feverish diet of animal food, animal oils, high-seasoned dishes, and the round of bad drinks is indulged in, the patient cannot expect cure.

“A pure diet of itself cures often. I have cured purulent ophthalmia by a fruit and bread diet, and bathing the patient daily in cold water, and the inflamed eyes in warm water. Still there are cases of blood-poisoning from impure vaccination, especially when the vaccine matter had been taken from a syphilitic person, that take a long time to cure. A year or more may pass before the patient is washed clean from the perilous stuff.

“One of the charities I have set for myself specially is to cure children whose blood has been poisoned by vaccination. I have cured where the whole surface of the body was one continuous purulent eruption. One of the worst and most painful symptoms is abscess in the ear, but the eyes are at times nearly, or quite destroyed.

“With simple, healthy living, smallpox loses its dangerous character. It would take more than one generation of righteous living and water cure to wash the evils of vaccination from the British people.

“What quantity of food shall I eat?

“This is a continually recurring question, and one that I cannot answer. Each must find out for himself or herself the quantity of food best suited to sustain health and strength. If a patient comes to me with indigestion, I discover as soon as I can how much food will digest well. If there is pain, acidity, burning, flatulence, weight, or a sense of sinking at the pit of the stomach, too much food is taken, or the wrong kind, or both. Sometimes a patient has to fast so as to be too weak to sit up. Better lie in bed and let the stomach rest and get right, than to keep up the strength and the disease at the same time.”

As patients differ widely as to strength or vital force, it is necessary for each one to experiment for himself as to quantity of food, and somewhat as to kind or quality. A patient can *feel* his way to a simple, natural, sufficient diet. And while dealing with so important a matter as diet, and the action of nutrition in building up and restoring the organism, I may give her remarks on “curative agents”—her experience in hydropathic treatment:—

“The Hot-Air Bath is one of our best means of purifying the whole body, by exciting the action of the skin. With Dr. Nichols’ Portable Hot-Air apparatus, it can be taken by the bedside in fifteen minutes. It is followed by a quick sponging with cold water, and, of course, a vigorous rubbing of the whole surface with a rough towel.

“The proof that the hot-air or Turkish bath is not generally injurious, is in the fact that it has been used by multitudes of people for two or three thousand years—by the Romans, the Turks, the Russians, and even, for the cure of disease, by the North American Indians. Men and women who work fourteen hours a-day in the hot atmosphere of London Turkish baths gain in weight and improve in health and strength.

“I use the hot-air, which can also be made a hot-vapour, or steam bath, by placing a vessel of boiling water over the gas or spirit stove, for myself and others constantly. In cases of long-continued constipation, where a typhoid condition is established, hot air is the best possible scavenger for the system. In cases of high febrile action—as in scarlatina, measles (suppressed or efflorescent), small-pox, croup, gout, and inflammatory rheumatism, burns and scalds—I have usually given the preference to the wet-sheet pack; but the hot-air, or vapour bath, may be used in many such cases.

"There are cases in which people tear cold applications, even when they are best, and in these we can sometimes get permission to use hot air, and the cold bath after, when we should not be allowed to apply the wet-sheet pack.

"Where the hot-air bath does not prove beneficial, the enthusiast decides at once that the patient has not had enough of it. Sometimes this is true. A resolute shampooer produces great results by continuing the bath and the personal magnetising. The last would, very likely, go far toward producing the cure even without the bath.

"If the patient reacts well against any cold bath, and then, in two or three hours, becomes chilly, we may be assured either that the bath has not been properly given, or that it is not suited to the case. If there is increased cerebral action, inability to sleep, and restlessness after the douche, it is inadmissible.

"The wet-sheet pack is useful in fevers, but if continued after the fever is subdued, and when there is not reactive power, congestion and death may result. Injudicious treatment by hot air, or cold water, brings disgrace and distrust upon the best curative means.

"The blanket-sweating pack ranks next to hot air in its beneficial action. I discovered the benefit of this pack for myself, and do not know that it has been much used, except by our students. There are cases in which this sweating pack can be used with great advantage, where the wet-sheet pack is inadmissible. Generally, I prefer hot air to the blanket pack, if it can be obtained. But often a patient can be wrapped in blankets, with a hot water bottle, or a hot brick put in his bed, when you cannot command hot air. Perspiration, induced by this means, is a curative often quite as efficacious as that induced by hot air.

"The dynamic effects of remedies are strongly insisted upon by homœopathists. For many years I have used homœopathic remedies, believing that if they do no good they will do no harm, and also admitting the reasonableness of the dynamic theory. But if persons trust to any so-called remedy, and relax in self-restraint, and live to please morbid appetites, instead of living simply and healthily, then their trust becomes an evil. They defraud themselves of the best good. The actions of the skin and the lungs are equally important in keeping us alive and in health. The vicarious action of the skin for the lungs is often life-saving. In cases of pulmonary consumption, either by bronchorea, or ulceration, or the formation of abscesses, the skin may be

excited to throw off the morbid matter either by judicious packing in partial, or whole wet sheet, or by the hot-air bath, or by mustard plasters. The last is the most doubtful mode of relief, though for a cold, or influenza, it is sometimes very useful.

"The skin is naturally a great deterging organ, whose business it is to cast effete, poisonous, and hurtful matter out of the system. The skin and lungs labour to relieve the organism when there is constipation, or when poisonous substances, such as alcohol, or other diffusable stimulants have been taken.

"Love is a sustaining principle and curative agent. The mother lives for her babe, through labour, and trial, and suffering, that would surely kill her but for her love. Under hateful and hated conditions there is a depression of all vital power. Every function is partially suspended. We cease even to breathe in a measure, and heavy sighs make up for the deficiency of air in the lungs, and the consequent want of vitalisation of the blood.

"Certain drugs, notably small doses of tartar emetic and what are termed sudorifics, are eliminated through the skin. Indeed, the skin throws off much of our superfluous food. Persons who have an acute sense of smell are very well aware of this. The odours of strawberries, raspberries, and many forms of food not so agreeable (notably herrings and onions), are very sensible to the smell. Many hurtful substances are thrown off by the action of the lungs and skin, but we only take notice of those that we smell. Each disease has its peculiar odour. When I had become acquainted with disease in its many forms my principal means of diagnosis was by the sense of smell. Many would think my acute sense of smell a morbid state. I have been able to distinguish disease in what is termed its incubation, before even the patient knew that he was ill. A room would be filled with diseased emanations, and I have distinguished them in the third and fourth storey of a house, to which they had risen from the lower storey, or even from the street. To me these emanations were like a thick fog, when others could perceive no odour whatever. Some odours have made a distinct impression upon my sense of smell at a very remarkable distance from the substances that exhaled them. No doubt, the sense has been cultivated and rendered more acute by my way of living. At times it has given me great delight, but more often I have been distressed by a consciousness of disease, filth, and unhealthy conditions.

If the world were a fruit and flower garden, then a natural sense of smell would be very delightful. But styes and shambles blunt our olfactories, and minister to our comfort by demoralising an important portion of our organism. If I lived in a hospital, I might perhaps lose the power to distinguish diseases by their odours; but ordinary practice has never had this effect.

“Much stress is laid by many on diagnosis; but to me it matters little that a physician knows symptoms, and can name a disease, if he does *not* know the best method of cure. There must be a best way to do everything in this world. An attack of pneumonia or bronchitis may be cured by what is called counter-irritation—that is, a patient may have a blister from cantharides, or the skin may be excoriated with mustard plasters, and the lungs may be relieved by either process. But this is not the best or most comfortable way of cure. The wet pack—that is, as much wet linen on the chest and body as the patient can readily get warm under when well and warmly packed in blankets, etc., is a much more excellent way. Full perspiration in the hot air bath is another excellent way. The whole skin is made to act in both these modes of cure, whilst in the blistering mode there is induced a diseased and distressing condition of a small portion of the skin, through which morbid matter is poured out from the system. When mustard plasters are put on a considerable extent of skin, it becomes a miserable means to a doubtful issue. It burns and scalds; if the action of a large part of the skin is destroyed, death ensues. In steamboat explosions, the number of square inches of skin rendered useless determines whether the patient will live or die; but cases entirely hopeless under ordinary treatment are restored by the judicious application of water cure. The skin that is in a healthy state is made to do double duty, acting for itself and the disabled portion. Wet-sheet packing is found to be of the greatest use in such cases. The mustard baths and packs now in vogue are, no doubt, liable to grave abuses.

“There is a beneficial effect produced by the application of wet cloths to the skin that I have never seen explained, and that I have never been able to understand. I know the facts. A patient may have a cold or a cough, and may be unable to sleep from a constant hacking, which may not be productive of expectoration. A towel wrung out of cold or hot water, and put on the chest, will generally relieve in from five to ten minutes. The patient will become quiet,

perhaps expectorate, and go to sleep. On waking, the wet cloth should be renewed; and if there is much congestion or tightness, two or three folds of wet linen may be put on and well covered. Of course, the sufferer must not be allowed to get chilly

"A baby who has what is called "snuffles" may be relieved by the same means, or even by putting a bit of wet rag across the nose.

"The wet packs are often thought too formidable or too tedious a mode of treatment. Hot air meets with more favour.

"For gout I have found the wet pack the best mode of cure, having relieved severe paroxysms by the use of the wet-sheet pack in thirty-six hours.

"Strictly speaking, there is but one curative agent—the *vis medicatrix nature*—vital force—the healing power of nature, so wonderfully shown in healing wounds, uniting broken bones, and the reparation of damages in all forms of life; but air, water, and food, are means of cure. A water emetic may enable us to throw off from the stomach poison that would kill, or undigested food that would make us very ill, or even prove fatal by over-mastering the vital energy.

"If the evil is not too great, the patient naturally gets better, but remedial treatment is indispensable to life in many cases. Opposite means of cure may be demanded by different cases. The starving patient must be fed; one full to repletion must be starved, and each means may be abused. The hunger cure is admirable for many, and a proper punishment for people who have taken too much food, when many of their fellow creatures have too little. But the hunger cure may be carried too far. I may have some claim to be heard on this subject, as I once lived on one moderate meal a-day for seven months, in order to cure a tumour on my liver. It had become so heavy that I was obliged to support it by an elastic band in the day, and a hair pillow in the night. I could not assimilate food. The first process of digestion went on well, but the functions of the liver could not be performed except very imperfectly, and with great pain and restlessness, and almost entire sleeplessness. The seven months' fast was the main remedial process. I could not use water cure, except one full bath a-day, for I had not sufficient vitality to react against any more baths. I could not take much exercise for want of the strength derived from food. During the first portion

of this fast I slept a great deal. The stomach and liver were left at rest, and therefore I could sleep. I was warned against the abuse of fasting. Even Dr. Nichols, who is a great advocate of the hunger cure, feared at first that I would not be able to sustain myself under the fast. I knew that if I could not I must die. I looked for the absorption of the tumour by the need the system would have of nourishment. In cases of starvation the fat is consumed first; what is not needed is used. A stricture may be cured by fasting, and has been. Extravasated blood is taken up and absorbed. A callous on a bone I have also seen disappear. The strength may be very little, especially for locomotion, but curative processes go on in a very remarkable manner. In my case the tumour became smaller, and after three months needed no support in the day. At the end of seven months it was no longer an inconvenience, and for three years I have had no recurrence of the symptoms which disappeared during my fast. I had reason to believe that this tumour was congenital, as I had suffered more or less from it since my earliest remembrance.

"As fasting is a means of relieving the system of diseased and diseasing matter, whether gathered in one locality or dispersed throughout the organism, so sweating in the blanket pack, hot air, or wet sheet, are means to the same end. All these means may be abused, over-used, and result hurtfully. The over action of the nervous system induced by packing and perspiration, or by hot air sweating, may lead to disastrous results. The great arteries in the neck become weakened and relaxed, and so impinge upon the auditory nerves, and the noise made by the circulation of the blood is what is called 'roaring in the ears.' This is an effect of weakness; the tone of the nerves being reduced, the contractile power in the blood-vessels is lessened, and the walls become enlarged; hence the impinging upon the auditory nerves. This is a symptom that should never be disregarded, as it is a sign of nervous weakness. It may be produced in various ways. Too much mental labour, too great anxiety, excess in food or drink, or any dissipation, may cause this affection.

"The hygienic education of physicians is of the first importance at the present time. Nothing is more needed than the true education of men and women for the healing art. The civilised world, with all its institutions for education, is perishing for lack of knowledge."

CHAPTER XVII.

THE GIFT OF HEALING.

IT was in 1880 that Mrs. Nichols adopted an ancient phrase, expressive of a power of life as old as life itself—always exercised consciously or unconsciously. In the Old Testament we read of its exercise by prophets; in the New Testament, it is the “laying on of hands, and anointing with oil in the name of the Lord”—practised in our day by the “Peculiar People,” some of whom have been prosecuted and imprisoned for their simple faith—their practice of what other people only profess to believe.

A century ago, this Gift of Healing got the name of Mesmerism from its revival by Anthony Mesmer, and it also received the name of Animal Magnetism, which was submitted to a careful scientific examination by Professor Elliotson, who established a Mesmeric Hospital in London, of which my friend, the late Earl of Dunraven, was president. A work on Mesmerism was written by the late Professor Gregory, whose widow, lately deceased, was, like him, a well known Spiritualist.

The late Harriet Martineau, author of “Stories on Political Economy,” whose correspondence with Mr. Atkinson shocked the religious world some years ago, was cured of what was considered a fatal disease by Mesmerism. In her “Autobiography,” she gives some interesting accounts of clairvoyance; but expresses great contempt for people who are weak-minded enough to believe in Spiritualism. The contempt, in my opinion, belongs to all persons who make pretences to science and refuse to examine alleged phenomena of any kind whatever, since there is no fact in nature which is not worthy of observation.

Mrs. Nichols wrote in the *Herald of Health*, in 1880:—

“Many persons are convinced that patients get well under magnetism or homœopathy, but they do not believe that

the cure is wrought by either. I remember a case of typhus fever. The patient, a boy of seven years, was given up to die. There was a servant in the family, of whom he was very fond. She was a pretty, healthy girl of sixteen years. 'I want Ellen,' he said, 'to come in bed with me, and take me in her arms, with only her night-gown on, like I have.' The doctor said nothing else could save the patient, and the girl consented to take the little fever-stricken one in her arms, in bed, clothed as he desired. He soon fell asleep, and slept quietly for hours. He awoke cured, though weak as a new-born infant. The girl received no harm.

"We can easily prove that death is exhaling from living human bodies by different infectious diseases. That life, strength, health are exhaled, we have not the same striking evidence, and yet we all know the joy and life-giving effect of a beloved presence. The contest, though it may be silent, and in no way expressed, that exists when uncongenial and antipathetic persons are obliged to associate, is as destructive to health as it is to comfort.

"How can people be healthy when there are mercenary marriages and antipathies running through all the relations of life? When marriage is as base and sensual as the social evil, every condition of health, from highest to lowest, is violated.

"There may be spiritual rapport which makes two one, when materially they are widely separated. We know that a feeble person can walk easily in company with a congenial person when walking alone is impossible, or attended with great fatigue. I am rendered weak by the presence or touch of some persons. The hem of a lady's garment brushing against mine may make me feel that strength is taken from me. In church, with a poor and prayerful congregation, I become often too weak to support myself; while in the squire's chapel, where all are well cared for, I have no such loss of power

We know how an army with the rapport established by enthusiasm for their chief, and rhythmical motion to music, will sustain long forced marches and fatigue that would break down the strongest single man. We do not know how much we are members one of another. We do not know we live by one another's life or love, or how we die by antipathy.

"I seldom speak on the subject of animal magnetism or mesmerism, and yet I know that I am no better than a book of good rules, or a sheet of printed directions to any patient,

unless I can magnetise him or her. It may not be needful to make passes, or lay my hand on a patient. If we are in sympathy, mere presence, or magnetised remedies or articles does the work. I sometimes magnetise gloves, or paper, or a ring, or globules, and very often my patients do not know how I cure them. Recently, I gave my gloves to a patient, and she was delighted with them as a keepsake, while I gave them as remedial."

These facts of the existence and frequent exercise of a strengthening or healing power have been so lost sight of and scouted in recent times, when people denied the existence of all phenomena they were too lazy or too prejudiced to examine, that I thought it best to support Mrs. Nichols' brief statement of facts, by the following paper in the *Herald of Health*, October, 1880, on "The Gift of Healing" :—

"In a letter 'To My Friends,' Mrs. Nichols has given some account of her 'gift of healing,' so successfully exercised for many years under my observation, and it seems proper in publishing such a statement that I should give it the confirmation it will to many persons seem to require. While testifying to the facts, I may also properly give what seems to me an explanation of the principles upon which such sympathetic cures are founded.

"All living things have in them the principle of cure. It is, in fact, the principle of life itself; for the same interior force or energy that gives us growth, and makes us live, move, and have our being, also repairs damages, restores lost substance, and cures our diseases. It is the life in the acorn that makes it grow to be an oak, and become the father and mother of a great forest. The life of the human mother builds up and then nourishes her babe. It is the force of life that mends the broken bone, heals the wound, and restores to health the diseased organism. This is the *vis medicatrix naturæ*—the healing power of nature always combating the causes of disease—always doing what is possible for the restoration of health and the prolongation of life. Therefore we say—nature is doing her best to cure you. All natural tendencies are toward health. While there is life there is hope, because life works for health—for cure.

"This force of life—this healing power of nature—exists in different degrees. It may be too weak to overcome the

diseased state or diseasing conditions. Art may sometimes remove obstructions, and we may give favouring conditions. When we give air, light, cleanliness, proper food, and proper surroundings, *life* can do its own purifying and invigorating work. As a rule, patients get well when they are placed in good conditions.

"But there is something more. Some persons have more life, or a stronger life than others; and in some persons this life element is, so to speak, more fluent. It flows out to others. It is communicable. The mother gives her life to the child in her womb and upon her bosom. Love is life, and life is love—the love of charity—the love of the neighbour, flowing out to all who need and can receive its help.

"There are some persons peculiarly gifted to generate or receive this potent principle of life, and with whom it is peculiarly fluent or communicable. It is in the experience of all of us, that the presence of such persons gives comfort, hope, and strength. The grasp of such friendly hands gives a new life. Other persons produce quite an opposite effect. Some persons attract, others repel. The men and women whom we love to be near have a stronger, a richer, and more fluent life than others. They are more *sympathetic*. This word SYMPATHY is perhaps more expressive of this power or gift of healing than any we can use, and to it, above all means employed (which means are not to be neglected because they are more or less conditions), we must attribute most of the remarkable cures effected during the past twenty years by Mrs. Nichols, some of which are recorded in her 'Woman's Work in Water Cure.'

"It was, in my opinion, the possession of this Gift of Healing that gave her at an early age a strong desire to cure the sick. She studied physiology and pathology, gave lectures on health, and adopted the practice of hydropathy that she might the better do her work; but she found she had a power to heal which was not dependent upon any external mode of treatment. The best way to make this fact apparent—for it may not be possible to make it understood—is to give a simple statement of some of the cases she has cured.

"In several instances I have known her to take away the pain of a sprained ankle by laying her hand upon it for a few moments. One case was my own. The sprain was very severe and painful—the relief almost instantaneous and complete. Another case was that of a lady in Indiana. She

was thrown from a carriage, and brought home in great agony. Mrs. Nichols laid her hand upon the swollen limb, and the patient soon fell asleep, and was entirely cured.

"A young girl came to her with an arm so lame that she had not been able to raise it to her head for months. Mrs. Nichols laid her hand upon it, and in a few moments she was able to use it without pain. Three years after, affected with a similar lameness, it was removed in the same manner, and has never since returned.

"Some months ago, a young man, violently thrown from his bicycle, came with his right arm swollen as large as two, and very highly coloured—blue green, and yellow. While Mrs. Nichols passed her hands gently over it, the colours visibly faded, and the patient was, in a few minutes, able to raise his hand to his head. A few repetitions made a perfect cure.

"These are examples of what may be called surgical cases, but the process of reparation in internal organs, or in the nervous system, must depend upon the same force of life. Here is a case of general as well as of local disease. A lady with nervous exhaustion, and those distressing female diseases from which so many women suffer, was living where she could not have the proper hydropathic treatment. Mrs. Nichols saw her twice a-week, placing her hands on her head, and holding her hands. In a few weeks she entirely recovered.

"Incurable diseases, like cancer and consumption in its later stages, have been greatly ameliorated by the same means, and life prolonged. In one case a lady believed that she was held in life, and made a comfort to her family for four years by this ministration.

"In another case, Mrs. Nichols could always give the patient a full night's sleep. In another she was able to soothe convulsions, make the patient sleep, and finally to cure her.

"It is easy to say, when a person has been cured of what was supposed to be consumption—*phthisis pulmonalis*—that there was no such disease. What we can say is, that several persons with cough, spitting of blood, hectic, progressive emaciation, and given up by physicians and friends, have been wonderfully cured. Many years ago, a young lady in Ohio, and lately a young gentleman in South Wales, were so restored to the great joy of their friends. This case was, and is a wonder, we may almost say a miracle, to all his friends. He was brought by his father and a

friend, who had himself been cured of what seemed an incurable disease, to Malvern; emaciated, pulse 120, bad cough, hectic fever. He is now a strong, hearty young man, able to carry on a large business.

"A few months ago, a gentleman was brought to us from near Manchester, who seemed past recovery from what is called consumption of the bowels. He was wasted, had diarrhœa, discharges of blood, pus, and membrane, and had found no benefit in any kind of medication. In a few weeks he went home cured, and has been well and engaged in active business ever since.

"A year ago, there came to us a lady from Yorkshire, feeble, and nearly blind. There was partial opacity of the cornea, and weakness of the optic nerves. It seemed a hopeless case, but she went home in fairly good health, and able to do the finest embroidery.

"About the same time there came to us a young man from Lancashire—weak, emaciated, cadaverous, despondent—one of many victims of nervous exhaustion, whom medicine had, as usual, failed to cure. He was placed upon a simple diet, which his friends feared would starve him, with just water cure enough to keep him clean, and he took the sympathetic remedies. After some weeks of gradual improvement, he went to visit some relatives in the South of England, and when he came next to London, I did not know him. He had gained three stone in weight, and was round and ruddy.

"I could fill many pages with accounts of cases, but they all have substantially the same features. Life triumphs over disease by the aid of some added life. Power is given and communicated. There is a gift of healing for those who can receive it.

"But was it not the diet that cured—was it not the water cure? A pure diet is a condition of cure. Pure food makes pure blood, and pure blood builds up a healthy body. It is very important that every patient should have pure and proper food, pure air, and all the conditions of health. In many cases also, these are all that is needed for cure; but there is also needed in many cases another element to hasten, to perfect, perhaps to initiate the curative process. Life takes hold on life—it reinforces the healing power of Nature. The recuperative element gets sympathetic aid. Weakness and diseases of the nervous system—of brain, lungs, heart, stomach, etc.—are cured just as I have seen sprains and bruises cured, by the added force of another life, or higher powers which come to and through those who have

the gift of healing. The mother kisses her hurt child to make it well. The friendly hand soothes the aching head and the aching heart. The presence of some persons gives us strength. It is not what people say or do which makes their company delightful to us, but what they are. In silence and darkness the touch of some hand may be a perfect delight. So of letters or gifts. They have a value beyond the written words or costliness.

"But these things, it may be said, are imaginary. They act upon the mind. How can they benefit the body? We do not know the 'how' of a great many things. Of course, we know that the mind acts upon the body—spirit controls matter, but we do not know how. A thought may give agony or delight—energy or prostration.

"A mental shock has often destroyed life. We do not know how one life-force can penetrate or act upon another, or by what process it enlivens, invigorates, and gives health and strength; but we may know by observation and experiment the fact that it does so—just as we know the ordinary facts of attraction, repulsion, and the mysterious forces that govern the universe.

"The force of sympathy can act at a distance, or its power can be imparted to material forms. A letter, written by one who has this gift of fluent life, and the warm and earnest desire to do good to another, is imbued with that power, and carries a very real blessing to the one who receives it. A piece of blank paper, held and breathed upon, retains the vital force which has been given to it, and makes upon a sensitive spirit the impression it was intended to make. Mrs. Nichols sends leaves of very delicate paper which are laid upon diseased portions of the body—lungs, heart, stomach, uterus, etc.—and works a rapid cure. It does not matter *how* it cures, but will imagination account for the cure of serious disease in children, and even infants?

"Other substances receive, retain, and convey these vital sympathetic curative powers. One of the most convenient forms is that of the pillules of sugar of milk, used by homœopathic physicians as the vehicle of potentialised medicines. They receive as readily the potency of life, and melting in the mouth impart it to the nervous system. For several years Mrs. Nichols has sent these sympathetic pillules to distant patients almost all over the world, and has received expressions of the warmest gratitude for the good they have accomplished. People who have been cured by them have written for their friends, for their children, and

in some cases doctors have used them with remarkable success among their patients.

“Another, and perhaps the best, vehicle she has made use of for this sympathetic power of life is a liquid—a concentrated grape juice, the product of a semi-tropical region, which has filled it with glowing life. The syrup itself is highly nutritive and salubrious, but filled with the sympathetic life-force which appertains to the gift of healing, it works inconceivable wonders. The power is so great that very sensitive patients are obliged to take it in very small doses—a teaspoonful once or twice a-day. Others can take a dessert spoonful or more. It acts first upon and through the stomach, and the plexuses of nerves that govern digestion and nutrition, and then upon the whole system. This is the ‘Alma Tonic,’ and from what I have seen of its effects, and the cures it has wrought in very desperate cases, I can have no doubt that it is the best medicine in the world—best, because most potent and most universal in its efficacy.

“No doubt all these vehicles carry the same power. All are applicable in the same cases, and in all cases. Physicians who have special drugs for special diseases do not believe in any catholicon, or cure-all—but life is a unit, and life combats death everywhere with the same vital force. Air, food, light, warmth, electricity—all life-forces, act upon the whole system. Life combats death. The *vis medicatrix nature* is one force acting in every direction. By these sympathetic medicines the healing power of nature is reinforced, aided, energised, and helped to do its work of cure. By this means also, a beneficent power can be conveyed to any distance, and the good work widely expanded. The sympathetic paper and the pillules can be sent everywhere by post, and the Alma Tonic by rail or express.

“But these sympathetic medicines cannot be expected to do their work without proper conditions, or against opposing influences. As far as possible every patient must observe the conditions of health, and do everything to favour and nothing to oppose their beneficent operation. Air, food, drink, habits, must be healthful, or as much as possible, to get the greatest good. This is but reason and common sense. A diseased stomach cannot be cured while it is daily irritated and exhausted by an unhealthy diet. An exhausted and irritated brain cannot be cured while it is oppressed with work and worry. It is necessary, therefore, that the directions sent with the sympathetic remedies be strictly, faithfully, conscientiously observed. No good result can

be guaranteed where this is neglected. The cause of the disease, whatever it be, in habits or conditions, must as far possible be removed. And it is desirable also that all patients who have arrived at years of discretion, should be in sympathy with their physician, working with good will and fidelity, heart to heart, and life to life, with united aspirations for the desired good.

“There are some cases which are naturally incurable. There are some in which the best we can hope for is some amelioration. But in the far greater number there is hope, and there is help for those who can receive it. It is our duty and our pleasure to do the best we can for all who come or send to us for help.”

This paper, with some added cases, was also published as a sixpenny pamphlet. The facts as to the cures, which followed the use of these sympathetic remedies, are attended by the same difficulties that we everywhere encounter in medicine. We give a medicine, and the patient recovers. These are the two facts; but how do we know that they are related to each other as cause and effect? How can we know what would have been had another medicine or none at all been given? Patients recover under all systems. In hospital experiments, where allopathy, homœopathy, and *la methode expectante* (amusing the patient while nature cures the disease) were tried, it is said that there were most and quickest recoveries on bread pills and coloured water—which may be easily accounted for, if those who gave them had the “Gift of Healing.”

When prostrated by the accident which hastened the end of her earthly life, Mrs. Nichols had already prepared a quantity of her sympathetic remedies, which seem to have lost none of their healing or strengthening power. I do not prescribe them; I do not even recommend their use. I simply supply them to those who have faith in their efficacy. Such a faith may do its own work of cure.

Two of these remedies—the “Alma Tonic” and the “Sapolino”—have a natural efficacy; a power to strengthen and to heal. Such being the fact, it is easy to say that what seemed their supernatural or miraculous qualities and effects, are easily accounted for.

All I have done or can do is simply to give the result of my observations. People use them and get well.

In considering the papers written by Mrs. Nichols during ten years in the *HERALD OF HEALTH*, my difficulty is not so much as to what I wish to give in this permanent form, but what I am compelled to omit, for every page, almost every paragraph, is full of curious and interesting facts or valuable suggestions. In "Another Letter to my Friends" in May, 1880, she says,—

"Though I believe that I shall live for ever, and that God will always have work for me to do—for our Lord says, 'My Father worketh hitherto and I work'—still I want to do all I can in this stage of existence, because I see so many who need to be saved from suffering that is like a consuming fire to all their energies, and often this misery is not of their own making. It comes by inheritance and is perpetuated by ignorance. It comes also to poor babies by Act of Parliament, which puts in their innocent lives the deadly *virus* of disease, and this, too, is mainly by ignorance on the part of the Guardians of the Public Health.

"Mothers, who have no choice but to bear children, for chance and compulsory maternity are sanctioned by law, and women who have no fitness for motherhood, are held to this bondage. As the African was held in bondage by the slaveholder, these mothers have no choice but to render up their children to torture, to longer or shorter loathsome disease, suffering, and death. There is much talk of the 'rights of woman.' Her first right is to health, which comes not but in love, and love, the holiest sentiment, the very life's life of woman, gives her in marriage to the man of her choice; but if he be not intelligent and self-denying, if he knows nothing of the laws of health, his wife often enters upon a living death and bears babes only for disease and suffering. I know a sweet young mother who has borne seven children in as many years. When the first was born, and she had barely escaped with life, she said, 'Surely my husband, who loves me as his own self, will never require me to endure all this again.' The years went on and repeated the suffering; and the disease and death of those who were a part of her life, combined with her own weakness and constantly renewed illness, have brought her to the brink of the grave. And these young mothers are all about us. It is destiny to them. There is for them no escape. They are married;

therefore they have no rights, but submission to sickness, sorrow, and bereavement. If the domestic animals were so treated the Humane Society would be up in arms against the cruelty that ensures untold suffering and continually recurring death.

“Now the laws of health which we teach require that mothers who are fitted for maternity should bear only a reasonable number of children, and we show how birth, even in this generation, may become painless to some and nearly so to many, according to the amount of inherited health and strength.”

It was her wish to teach, more than to heal. We had some excellent pupils at Malvern, to whom we gave daily lectures or instructions on health, disease, and what we considered the best methods of prevention and cure. Of these she said,—

“The first condition of our acceptance of any pupil is that the heart is devoted to a pure and true life. Each member of our class must be pledged in spirit to do her BEST to be pure in thought, word, and deed; to abstain from flesh as food; to be very temperate in the use of fish, eggs, butter, milk, and cheese, making their food chiefly of cereals, fruits, pulse, and vegetables; to abstain from poisons, as drink or drugs; to bathe daily and practice cleanliness in all things, to give each day eight hours to work, eight hours to sleep, and eight hours to devotion, recreation, and sustentation; to make the best use of health and knowledge for themselves and the world. Pupils so resolved to live a true life we are ready to aid to the utmost of our ability. I have now several worthy names on my list who have a fortune in their brains and hearts, but nothing in their pockets. I state their case as a sister of charity may state a case, though she is not allowed to beg. I know that new people are interested every day in our work, and I confidently hope that another Sir Walter Trevelyan will come to know us and aid us, as did this dear, dead, and yet living, nobleman. Our principles, *i.e.*, the everlasting principles of truth and right, are beginning to be seen as underlying all of life. Religion must join us to God and the earth, which is our temporal home; and if we abuse life here, if we do not care to have God’s will done here as it is in heaven, we need not expect to get to heaven when we leave our bodies. The earth is our body,

and must be redeemed if we ourselves would have redemption; the earth is the Lord's and the fulness thereof; now, if we are His we must pray, that is WORK, for His will to be done on earth as it is done in heaven. And just as His will is done there come health and happiness into our life here. To divorce our religion from our daily life, not to bring it into our eating, drinking, dressing, working, and resting, is to make ourselves a purgatory of punishment that will take us out of the world, or teach us to behave better in it.

"I have seen the diet-cure and harmonic conditions work wonders in the cure of heart disease. There is a certain amount of idiopathic heart disease, that nothing but miraculous interference can cure; but sympathetic heart disease, which depends on exhaustion of the nervous system, can be readily cured. The conflict of our daily life, the pain of uncongenial spheres impinging on each other, affects sadly the weakened organism, and often when there is no sin and no blame. But when there is selfish sin added, disease becomes worse in any form in which it has declared itself, and more especially does it in weakness or disorder of the heart. I am constantly able to relieve very bad affections of [the heart by magnetism, and by bringing the patient into better conditions. Dyspepsia has a dreadful train of sufferings depending upon it. The brain suffers in sympathy with the stomach, the heart also, and the maternal system in woman.

"I am daily more impressed with the importance of pure diet. All our health comes from good blood. This cannot be insisted on too much or too strongly. Then peace in the heart and the home is one of the greatest means of health. We keep one another alive by true kindness. There is such a thing as killing with kindness; but we kill far oftener with unkindness, with selfishness. 'Sweetness and Light' are the great wants of the world, however much folly may laugh at the formula."

It was in October, 1880, that Mrs. Nichols gave the first intimation I have found of her desire to write this book, which I am doing my best to complete, according to her plan and wishes, chiefly by gathering from all her work what seems to me of most interest and practical value. Of her projected work, hindered, and then made impossible to her, she wrote:—

"I have a few words to say about my work. My life is

nearly lived, and I want to make what remains of the greatest possible use. I am earnestly desirous to be a whole or holy offering for the best good of my fellow-creatures. If I love my neighbour perfectly, I have no fear for myself; it is the attribute of a perfect love to give and not to waste. If I waste my efforts and my substance, there may be no charity, no true giving in all I do.

"For years, at the lowest estimate, I have written one thousand professional letters a-year to persons who did not send me even a postage stamp. To many of these patients I have gladly given, not only advice, but money, or money's worth, in bathing apparatus, medicines, etc.

"If I had strength, and more years to live, I should continue this work, but I want to benefit many instead of a few. I want to finish a book of practice, partially written, which will give to the intelligent a present help in the needful time. I want to teach the true science of obstetrics, and the principles that, brought into the life of parents, will secure painless birth, and healthy children. This book may do for thousands, and for coming generations, what I may do, by individual effort, for a very few. Of the thousands to whom I have written as patients, a few have gone on in the way of a true self-denial, which is the assertion of the best selfhood. But if I had given them a book clearly and exhaustively teaching principles and methods, they could have kept it, and studied it, and lived in accordance with it. Then where I reach ten persons a book may reach a thousand. I feel the need of this work on health, disease, and cure, which shall comprehend midwifery and nursing to the smallest details. I do not feel this need alone; there is an intelligent demand for such a work as I think I can write. But for me to continue the kind of practice that I have been for years engaged in, is to destroy the possibility of completing my book."

Later, in August, 1882, she writes very hopefully of this work, in spite of slowly advancing disease. She had cured a large tumour of the liver by active water-cure, and living for seven months on one very careful meal a-day. Now attacked by her hereditary enemy, cancer, she says:—

"My practice for myself in these hereditary ailments is the same as for my patients. I magnetise the diseased gland twenty minutes daily—ten minutes in the morning, and ten in the evening. I take such homœopathic remedies

as I have found useful. I have daily a hot-air bath with cold affusion, and such other baths as seem to me to be indicated. I live on a simple, but not ascetic diet. I always take a little milk, nearly a half-pint, with my bread and fruit in the morning; and I use occasionally a fresh egg, and always a little sweet, fresh butter. I have two meals a-day—pulse, vegetables, food of health, and fruit form the greater portion of my food. My drink is water from Malvern Springs, sometimes mixed with grape-juice, and sometimes with milk, and again without either. If all persons with cancerous diathesis should live as I live, even they might find life worth living as I do.

“I have made a long continued fight for my life, and if I die now, I have not disgraced the principles we teach, for I am past the allotted three score and ten years. I mean to make a book that shall tell what I know, what I have learned by experience and observation through a long and variously tried life of disease in its many forms, and more especially the diseases of women and children. I have lived too long and suffered too much to deal tenderly with evils. I never liked to smother my hands with gloves, and surely I shall not do this last culminating work of my life with gloves on. No. I shall unveil causes of disease and suffering as I am able, and show that the way of health is the way of holiness—that purity is Life—that ‘evils to man, and evils only, are sins against God.’

“Now, who wants this book of mine? I want no money sent for it; but I should like a list of subscribers that would enable me to print a good edition, and to have it done worthily.

“Names and addresses will be carefully preserved, but no money must be sent, except as a free gift.”

It was a brave fight for life, that, but for her fall and fracture, might have lasted until she had completed her work. It is, more or less, the condition of all persons in advanced age. Nature is always struggling against disease—always working for cure, but sure to be beaten at last—so far as this embryotic earth-life is concerned, until the decay and death of the body gives freedom and higher conditions of life to the immortal spirit.

About this time, June, 1882, she wrote :—

“I am happy to say I am free from pain, and daily gaining strength in my hurt limb, though the bony tumour will

doubtless remain while I remain in this body. My general health is still excellent, and I am able to give health to others to a degree that is marvellous to me as it is to them. I never stop wondering at the effects of sympathetic treatment; but I must say to all, *I cannot cure death*. It has been my burden for many years, that people think I can accomplish the impossible. A few weeks ago, a young man in advanced consumption came to us. He said, 'My lungs are troubling me, and I want to get them perfectly right; I want to stay with you till this is done.'

"I asked how long he thought it would be before he would get 'perfectly right.' He replied, 'Three weeks.' I asked his home address, and wrote that day to his friends to come for him. His friends sent for him next day. He lived three days after he got home. Another case that seemed nearly as bad is steadily gaining ground, the pulse having gone down from 120 to 80.

"Another consumptive patient, who was brought to us, apparently in the last stages of the disease, has recovered, and is a fine strong fellow. I did not recognise him the other day when he came to see us.

"Our work is to give principles to the world by which the race may live and be redeemed. Hereditary disease would be rooted out, health would come to be the rule instead of the exception, if men lived by exalted principles, instead of living haphazard and self-indulgent lives, and sending for the doctor if they feel ill.

"When I first came to England, I was known simply as a literary woman who wrote for *Frazer*, *Athenæum*, etc., etc. I did not dare to say in the then state of public opinion, that I was scientifically educated in America as a physician, and that I had been many years in practice. After some persons of mark learned the fact, and sought my services, I decided to republish here a book of practice that had been some years in print in the States. This book is 'A Woman's Work in Water Cure.' After its publication, I received a letter from a prominent literary man, whose acquaintance I had made as a literary woman, containing such gross remarks on my professional character, because I, as he thought, had overstepped the sphere of woman, that I could not finish reading the letter. My husband read it, and told me the gist of it. This gentleman was willing his daughter should be a nurse—Miss Nightingale had made that fashionable—but to be a female physician! it was something not to be tolerated for a moment. This was fifteen years ago.

There has been great progress since. Ladies have graduated with high honours. My literary friend is dead ; a little of the simple knowledge I possess, learned and acted upon in the time when he was shocked at my indelicacy in going out of the sphere of womanhood, as *he* understood it, would have saved him till now without doubt. He was a fine thinker, and an elegant writer, but he had not learned that woman is created to be an individual even as man—that she has a law of life to which she must live—that man must not profane her in marriage any more than in single life. If man can live to the law of a pure woman's life, then he is worthy to be her husband, to be her head, even as Christ is the Head of the Church ; but if he cannot so live, if he must profane his wife, and bring disease and death upon her and her children, then he and she are verily under the curse."

CHAPTER XVIII.

THE QUESTION OF DIET.

THE first building up of the body, and the supply of its daily waste during life are matters of supreme importance in the science of health. The bodily life depends upon nutrition—upon food, and our power to digest it, assimilate it—to dissolve it in the stomach—to convert it into chyme, into chyle, into blood, to give it oxygen in the lungs by constant breathing of pure air, and then to circulate it in every organ and tissue of the body.

This question of diet, then, the qualities and quantities of our food, cannot be neglected. The lower animal races are guided by instinct to the food they need. In a state of nature they make no mistakes, and have no dyspepsia.

Animals are herbivorous, frugiverous, carnivorous, omnivorous. Our noblest, strongest, most useful animals are herbivorous—as the horse, ox, camel, elephant. The animals most like man in their anatomy and physiology, live on fruits and nuts. Lions, tigers, leopards, savage beasts of prey, live on the flesh of other animals which they kill, and devour with a horrible ferocity.

Naturally, as social reformer, physiologist, and physician, Mrs. Nichols took great interest in the food question. She knew Alcott and Graham, and found the usefulness of a diet chiefly composed of bread, fruit, and vegetables, so called, for herself and patients. She was not, however, so complete and thorough-going a vegetarian as many have been and are. She ate some animal products—milk, cream, butter, cheese, and eggs, and even fish; making a distinction between the warm and cold blooded animals—our more distant and nearer relations. Milk, as derived from cows, goats, sheep, camels, comes almost directly from the vegetable kingdom, and is the food of the most stringent

vegetarians during the first year of life. Butter and cheese are slightly modified vegetable substances, while the egg, all but a microscopic germ, is a store of food with which the chicken is built up until it is ready to break out of its shell.

Writing in the *Herald of Health* of her own experience in this important matter of diet, she says,—

“From 1840 to 1861, I laboured in the health movement in America. In 1839 I became what was then called a Grahamite, and from that time to this—forty-one years—I have never tasted flesh meat. Before this date, and, indeed, for some time after, I was given up to die of the special disease of our family—consumption. My eldest brother, my sister, and my mother, all died of this disorder. I have bled from my lungs, by estimation, four quarts in a week. Careful diet, and the careful persevering use of water, according to my own best judgment, saved my life. I come of diseased parents, though they were called strong and well. My mother had, when an infant, rachitis or rickets, also what was called scald-head—both manifestations of scrofula, which later in life developed in pulmonary consumption, and was the cause of death. There was a kind of water cure in those days (between 1780 and 1790). A child having rachitis was taken, whether in summer or winter, and dipped in cold water. My mother was dipped in the horse trough, and then wrapped all dripping in a blanket, and kept warm till full perspiration was induced, then the skin was well rubbed and dressed. This was done for three mornings—then three were missed—then the dipping was again attended to, and so on till the patient had been dipped nine times. This was sufficient to give health to many sufferers, my mother amongst the number. If she had been kept in healthy ways afterwards, she might not have died of consumption, for she had a strong constitution and a loving nature, that made her one of the best nurses I ever knew.

“The cruelty involved in providing animal food, and the expense that might form a fund for better use, all weighed much with me. The disease and filth, caused by rearing, fattening, and butchering animals for food, were also weighty considerations.

“I examined the livers of animals supposed to be in health when killed, and I found ulcers, from the size of

a pea to the size of an egg, and sometimes larger. I saw that this matter of disease could not be rendered harmless by cooking. One of the surgeons with whom I studied called my attention to the fact that the lard sold in the market was mingled with pus, from the diseased condition of the fattened swine. He remarked to me—‘It is as much corruption as the matter of an abscess.’

“I was convinced that by adopting a purer diet, in which bread and fruit should predominate, and refusing to make our bodies part and parcel of diseased flesh, our health must improve immediately; that our tastes, and loves—in a word, our lives—would become purer also, and that the mind would inevitably gain in clearness. Disease weighs often as heavily on the mind as on the body.

“Improvement in the culture of the land, fruit and flower gardens taking the place of styes and shambles, was a pleasant consideration. Any one who has been obliged to remain in the vicinity of slaughter pens, and especially one who has seen the vast slaughter pens in America, where thousands of hogs are killed, must feel the contrast between these and the fruit and flower gardens that bless many portions of America, England, and the European continent.

“So long as animals must be reared for food, so long men, women, and children, must be employed in this cruel and unclean work.

“It has been said, ‘conceive of slaughter and flesh-eating in Eden!’ I add, conceive of the rearing, fattening, diseasing, carrying by rail and by sea, and the final slaughtering of animals in the millennium, in that day when ‘nothing shall hurt or destroy.’ A gentleman, who belongs to the Society for the Prevention of Cruelty to Animals, told me of going on board ships loaded with animals coming into an English port after a storm. At all times the animals imported are crowded and kept through the voyage in an unhealthy condition. But when my friend boarded the ship they lay fallen upon one another inextricably entangled, their horns broken off, their eyes gouged out, legs broken, and bodies bruised, unable to move, or even moan—many of them. They were consumed by fever and thirst, and they were breathing, those who lived to breathe, a most pestilential atmosphere. These poor carcasses were to be served up as food to men and women, some of whom belonged to the Society for the Prevention of Cruelty to Animals. How could they better promote cruelty than by requiring and paying men to procure this food for them?

"I have spent days and nights in the sick-room; I have been exposed to contagion in many ways; I have laboured, I have suffered. After exile and poverty, and the trials incident to both, there came to us a great sorrow, and I wept myself blind, but I was never willingly unfaithful to the gospel of health that had been given me years before. I have become resigned. I have regained my sight, and now when I have seen three score years, my health is better than ever before. I can do more and better work than at any time in all my life.

"My diet is more simple and strict, instead of being less so. I take no drink, as a rule, but water. I never take spirits, tea, coffee, cocoa, or malt liquors. It is now nearly forty years since I have tasted flesh meat—since I have dipped my hands in blood, or been accessory to the cruelties practised upon animals to procure a form of food that increases sin, sickness, mourning, and misery.

"For nearly forty years I have sustained arduous labours on a diet from which flesh has at all times been excluded. I sometimes eat fish and take butter and eggs; still, bread and fruit form the larger part of my diet. I have never been well in all my life. But for my simple and healthful mode of living, I should long ago have died of consumption like others of my family. Still, with this liability, and with much suffering from other forms of disease, I have laboured night and day in my profession—not merely writing prescriptions, or dealing out pills or powders, but putting my hands to the work of saving patients by packs and baths, watching and superintending the work of attendants, lecturing, writing, housekeeping, and often doing domestic work, for I was born a cook, and loved to have my nice preparations of food enjoyed *and praised*. I have studied constantly also. If any flesh-eater, or drinker of ardent spirits, tea or coffee, has done more, or better work for the world than I have, let them have the praise, but *not* their diet or drink.

"There is something so absurd in the assertion that we cannot live and labour without flesh meat, that it hardly merits a serious answer. The Trappist monks have reclaimed the worst land, and have done the hardest work, and maintained the best health on a diet from which flesh, fish, milk, and eggs are excluded. I know to-day some of the hardest working men and women in England and America who eat no flesh and drink no tea, coffee, or spirits. I know vegetarians and *tea-totallers* who live well, and whose work is

equal to the best. Other things being equal, I consider their chance of life and health much better than that of the flesh-eaters. Clearness of mind, freedom from depression, and firmness of health, are worth a little self-sacrifice. It is but little, for very soon increased appetite and enjoyment of food and drink are the reward of temperance and abstinence. People who think they shall die from weakness or bad nourishment, if they do not eat flesh and drink beer or spirits, or at least tea or coffee, know little of the history of the world or of the Church.

“What all honest people need is instruction. It takes knowledge, firm conviction, strong resolution, time and perseverance, to get to the other side of bad habits. Health, freedom, reliable ability to work, to resist temptation, and also to resist disease, are an exceeding great reward. I am convinced that there are many in England who seek purity of life who would gladly promote a purer and healthier birth as a means of redeeming the race, and who to this end are willing to live on a simple and healthful diet from which flesh is excluded. Bread, fruit, vegetables, fish, milk, and eggs, offer a great variety of food.

“As persons interested in hygienic reform become known to each other, as they unite their energies and their means, ways will open that we do not now see to do good—to fulfil the prayer, ‘Thy kingdom come, Thy will be done on earth as it is in heaven.’”

Further on, in her answers to correspondents, she gives more of her own experience:—

“MY DEAR MADAM,—My best advice is that you should read Dr. Nichols’ paper on dyspepsia, in the second number of the *Herald of Health*. I can say nothing more or better than he has there said. (*See Index*.)

“I will tell you how I live and work constantly, and I do not have indigestion or the least sinking or faintness, or any one of the evils you describe. For instance, this morning, I had three fine, large walnuts, *not kiln dried*; three ounces of brown bread toast, a little fresh butter, and a superb pear. The pear was a gift from an old woman, who walked about four miles to bring it, because, she said, I saved her life in winter, when she had taken a hard cold I recommended a sweat and a bath, and gave her a blanket. She had not had a new one in forty years. ‘I took the sweat, and I washed myself all o’er, and I felt as if I could jump o’er a ’ouse.’ This was her commentary; and many

a nice apple and sweet pear have been my reward. For my dinner I had a dish of shelled scarlet-runners, that English people are not wise enough to eat. I had also potatoes, beet-root, and brown bread, and then another of my grand pears.

"This evening at seven o'clock, if I am hungry, which I am not often, I shall eat a piece of brown bread and three walnuts, or a pear. My drink is pure, cold water, and nothing else. In warm weather, I drink lemonade. I used to drink what we call 'cambric tea'—that is, boiling water poured on milk and sugar, like tea. But I like better the cold water in Malvern, it is so pure and bright. In London I drink cold water filtered; but if the water were hard, or in any way impure, I should boil it, if I had no filter. I must particularly call your attention, in the article on dyspepsia, to what is said of your breakfast, viz., bacon; also the effect of animal food on the stomach. In conclusion, I do not know, from any unpleasant feeling, that I have a stomach, and I have no more pain in my head than in my hands or my feet."

"What quantity of food shall I eat?"

"This is a continually recurring question, and one that I cannot answer. Each must find out for himself or herself the quantity of food best suited to sustain health and strength. If a patient comes to me with indigestion, I discover as soon as I can how much food will digest well. If there is pain, acidity, burning, flatulence, weight, or a sense of sinking at the pit of the stomach, too much food is taken, or the wrong kind, or both. Sometimes a patient has to fast so as to be too weak to sit up. Better lie in bed and let the stomach rest and get right than to keep up the strength and the disease at the same time."

I have considered this matter of food—of nutrition, and the rebuilding of the diseased body, its re-formation from the purest matter we can get—from what I believe to be the most natural sources of food; and I have not only treated largely of diet in "Esoteric Anthropology" and "Human Physiology," but have written "How to Live on Sixpence a-Day" and the "Diet Cure," the latter containing abundant medical testimony as to the curative influence of a pure, simple, and in many cases a very spare diet. In another paper Mrs. Nichols wrote:—

"The feeling of weakness and faintness in abstaining

from stimulating food and drink is always in proportion to the degree of stimulation there has been. I well remember the faintness—the sense of sinking at the pit of the stomach—that I had to endure for months after my reform in diet. I had not abstained from flesh as food, or from tea, coffee, and other stimulants, merely for my health, or from persuasion, but from principle, and this involved much more than my individual health. It involved the health of all who could be convinced by facts and truths. I was convinced of the truth that human life could rise to a higher elevation—to a far greater use, and beauty, and health, and happiness, by abstinence from flesh as food, and also from the stimulants in general use. Facts gathered from different portions of the globe—from India, Scotland, Ireland, and from the lives of distinguished individuals—all confirmed my belief in the virtue of abstinence.”

Mr. Ruskin, with whom we became acquainted many years ago, and with whom Mrs. Nichols had considerable correspondence on sanitary and social questions, has given the moral ground for vegetarianism in the fifth rule of his “Company of St. George,”—

“V. I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and guard and perfect all natural beauty upon the earth.”

On which my comment was and is,—

“There are millions of men who never kill any living creature for their food. It is perfectly demonstrable that there is no necessity for such destruction of animal life. No Companion of St. George, therefore, can kill any living creature, or cause it to be killed, that he may eat its dead body, until Mr. Ruskin has proved its necessity. Every Companion of St. George must be a vegetarian. And may we not appeal to the taste of Mr. Ruskin, to his sense and love of the beautiful, to say whether the slaughter-houses and butchers’ shops scattered everywhere are not as bad as the steam engines and furnaces? Does he expect any butcher, or sausage maker, ever to sign his admirable creed and vow and follow his vocation as Companion of St. George? He would transform this island into a new Eden of beauty and joy; but Eden had no butcheries.”

CHAPTER XIX.

A DISCOURSE ON AIR.

NEXT to pure food comes the necessity for pure air. The blood made from the food we eat cannot do its work in supplying brain, nerves, muscles, glands—the whole wonderful apparatus of life, feeling, thought—without a constant supply of oxygen. We can do without food for weeks together. It takes a long time to starve. We have a large store of matter laid up in our bodies, to supply heat and force; but we must breathe every moment, night and day, sleeping and waking, from our first inspiration at birth to our last expiration at death. Air, then, pure healthful air, is the first and last, and most continual necessary of life, and Mrs. Nichols, in a paper on “Bad Air” in the *Herald of Health*, gave her ideas and illustrations of its necessity and uses,—

“Shut the mouth to breathe is the best of good advice. Many years since, I read Mr. Catlin’s essay on breathing, and his account of the care the North American Indian women took that their children should breathe with the mouth closed. Ever since I have slept with my hand pressed under my chin to keep my mouth closed, and some whom I have induced to do the same have cured the habit of snoring.

“The human organism is admirably constructed to protect itself. When we breathe through the nose, poisonous miasma is, so to speak, strained out of the air, and often sneezing carries off a part, or all that is left in the nose, a sneeze being Nature’s means of ejecting something hurtful through the spasmodic action of the nerves. There is an impression among the commonest people that one should not keep the mouth open while about ordinary or extraordinary business.

“In London the smoke enters the lungs, lodges in the bronchial tubes, and in the air-cells, and what is raised is black or grey even for a considerable time after the patient

goes into a pure atmosphere. Smoke is, perhaps, the least evil that mingles with London air, and there is no doubt that the carbon of smoke neutralises many diseasing matters. People in crowded localities have little idea what they breathe. Not only common garments, but the most elegant and costly, are made in rooms that are aptly called *fever dens*. Poor girls, sick unto death, make their hard lives a little longer by working in bad air, and so used are they to the close rooms that they would not bear the air, and so weak, that they could not bear it, unless very carefully introduced. Their breath and the exhalations of their bodies are very unhealthy. They infect their work, and many a beauty has died of her ball dress when there was no arsenic in its colours.

"I once went in search of my linen in London when the laundress had failed to bring it home. What I found I could never describe. One child was well over the smallpox, though pitted for life. The cords that held the clothes were so arranged that the garments were hung on them, and then they were raised to the ceiling overhead, leaving the space free beneath for two beds, furniture, besides the tubs, ironing table, etc.

"The mother, my laundress, was happy that only one child had had the smallpox, and nobody found it out, so he was not taken to the hospital. She had thought he had only a bad cold and sore throat, and she said she could hardly believe her eyes when she saw it come to sores.

"‘But never mind,’ said she, ‘it is well over, and the scales are coming off, and Johnny helped his father to sell the strawberries yesterday, and there are such a many, and some of them as big as the baby’s hand.’ And my portion of this family trouble was that *I had bought and eaten some of the strawberries*.

"The never ceasing circulation of the air is at once our preservation and destruction. It is now an accepted hypothesis, that quantities of malignant or miasmatic matters are mixed with the air, and are drifted outward from Asia to Europe, and from Europe to America, causing cholera. Where the coherence of plague particles is considerable, the matter rests upon and is mingled with the air, and a whole city or country may be overwhelmed with the poison-current. But we see that all do not take any epidemic disease. In the past times when the conditions of health were much worse than now, when strong drink was the only drink of the better classes, and their food mostly flesh

meat and mustard, the plague took off sometimes the larger portion of the people in hamlets, and great numbers died in towns and cities. Now, there are milder types of disease, and a more healthy resistance.

"I have been compelled to be in rooms, and over patients with malignant and contagious diseases, and I have twice had smallpox in the mild form known as varioloid. Water cure brings out by every pore the poison of disease, and it was not strange that I should take the contagion of smallpox, for I was going from one patient to another, and also the disease was in my house. On both occasions I was attending to practice the third day, having had sharp practice on myself at home the other two days. I have never taken any other epidemic disease from my patients though I have had large practice in scarlatina, cholera, typhus, and ship fever, which is a malignant form of typhus, and, under water-cure, exanthematous.

"During twenty-five years I have gone freely among all kinds of sickness, taking the precaution to keep my mouth shut, and to bathe and change my clothes very often when most exposed. There is somewhat of sadness in the thought that do what we will individually we cannot escape disease, for we must always breathe to live. The emanations of sin and sickness are always mingled with the air, even where it is purest, and what it is in crowded churches and schools, and unventilated homes, and inhabited cellars and slums, we can remember or imagine. We can see, then, simply from a knowledge of the atmosphere, that no one of us can be healthy till all are. Individually, we may bathe, and eat the purest food, the cereals and fruits, and the best milk and butter, cream and honey, and we may decline tape-worm and trichina in flesh food. We may air our rooms and keep our clothing clean, but as long as we cannot live unless we breathe, we must inhale the sickness of our fellow creatures. Only by making others healthy and happy can we be so ourselves. The unhappy become an easy prey to disease.

"It is something to shut our mouths against bad food and drink—to be temperate in all things; to be cleanly and sweet, and sweet tempered. We lessen by so much the impurity and sickness of the world. The air is left less vitiated for our goodness, and we have more resistance to disease, but only as we give to others the knowledge of health laws—only as we labour to increase their ability to obey these laws—can we be safe and well ourselves.

"We see from all this that 'self-love and social are the same;' there can be no division of human interests. Cooperation in families, who live in unity from a true headship, will redeem the earth and save man materially; and he can reach this material good only as he is enlightened and saved, intellectually and spiritually.

"Air is not only necessary to the lungs; the skin—the whole surface of the body requires it as well. Its exclusion is always harmful and often fatal. There are two bad results from impervious covering: all effete, and therefore hurtful matter, that is passing off from the system continually, is held upon the skin—it inoculates it, so to speak, with its own badness; also the death of portions of skin is the result of a covering impervious to the atmosphere. The air is necessary to the vitality of the skin, as it is to that of the lungs. Death results as surely, though not as quickly, when the skin is wholly excluded from air as when the lungs are."

This was sadly demonstrated in the oft quoted case of the little boy in Paris who was covered with gold leaf to represent Cupid in a procession. He died suddenly from this complete closing of the pores, as thousands suffer more or less from the partial exclusion of the great element of life. Children are never so well as when allowed to go barefoot. Gloves may be fashionable and elegant, but those made of compact skins are not healthful. India rubber garments and shoes are oppressive, and may be harmful. Better risk a little water, which is never injurious when there is no chill, than exclude the really vital air. In fact, the water in the wet-sheet pack supplies the needed oxygen.

We pine for want of pure air. We are diseased and die of mal-aria—bad air. The foul air of unventilated ships, prisons, dwellings, is a cause of many fatal epidemic diseases, and always of a high death-rate; while the chief conditions of health and long life—of a useful, enjoyable longevity, are plenty of pure air, night and day, and a pure diet. It is impossible to exaggerate the importance of either.

Something must be said also of the importance of a habit of full, deep breathing. A great part of the good effects of

exercise comes of the quantity of pure air we are compelled to breathe. The shouting and wild laughter of children in their plays is good for them; and all open spaces and the free country are good for the same reason. Dancing in well ventilated rooms is a healthful exercise, chiefly because those who are not too tightly laced are compelled to breathe.

In another paper Mrs. Nichols says,—

“Our senses are so demoralised that we do not detect bad air by the smell. A few exceptional persons know good from evil, and evil from good. We cannot individually purify the air of the town or city where we may dwell, but we can keep our own bodies, clothing, and dwellings sweet and clean, and when we are obliged to breathe a vitiated atmosphere we can keep our mouths shut, and thus purify to a considerable extent the air we breathe.”

Theory and practice, in matters relating to health, do not always go together. For example, here is a pretty paragraph from the *Medical Press and Circular*,—

“Sitting among the auditory when Professor Huxley was lecturing at the Royal Institution, we were much impressed with the very defective state of ventilation of the lecture theatre, and were somewhat surprised to find that those who undertake to instruct the public in the matter of science and hygiene should be so careless of the health and comfort of their members and friends. We observed on the evening in question ladies led out fainting, and the stifling nature of the air under the gallery almost compelled us to retire. Nevertheless, when an attempt was made to open the ventilators, the downward current set Professor Huxley sneezing, and almost brought his lecture to an abrupt termination.”

And this is an institution founded by Count Rumford for the promotion of health, where Professor Tyndall has so learnedly lectured on air and ventilation.

CHAPTER XX.

SCARLET FEVER AND OTHER ERUPTIVE DISEASES.

SCARLATINA is the terror of all fathers and mothers who have no more children than they are glad to have, and love and labour for. There are parents who are not sorry to get rid of their burthens—parents in this “Merry England” of ours, who insure the lives of babes in burial clubs, and, when they die, draw the money out, and live in riot while it lasts. It is not a pleasant fact of nineteenth century civilisation and Christianity. But we must look at all the facts. Concealing them does not better our condition. “Look on the bright side” when you can find it; but do not forget or neglect the darker side of life. It was necessary to consider the conditions of human life, and what we call society, in “outcast London,” in horrible London; and however distasteful the revelations of the *Pall Mall Gazette*, it seems to me better to know the real facts of human life than to live in the false security of “a fool’s paradise.”

Scarlet fever is generated in unwholesome conditions. It is found in crowded districts, with foul air and unwholesome surroundings. Once generated, it spreads by contagion, and not seldom desolates what appear to be the best appointed and happiest homes. But the disease is modified by the habits of living, and especially by cleanliness and diet. The following paper, in the *Herald of Health*, by Mrs. Nichols, will be, I hope, alike a means of prevention and cure. It is a guide to the treatment of all eruptive fevers, from chicken-pox and measles, to the much-dreaded scarlet fever. Mrs. Nichols says, writing at Malvern, about 1878 :—

“For some months past, portions of Worcestershire have been afflicted with scarlatina of a more or less severe type.

We had been lecturing on Scarlatina, describing cases and modes of treatment, when one day, as if to give us an illustrative and profitable clinique, five of our class were attacked with the disease, almost simultaneously. There are three varieties of this fever—the first, scarlatina *simplex*, is very mild, and under water-cure, a pack in wet sheet, or a hot-air bath, and thorough bathing, will allow the patient to be about in three days, or a week, as if there had been no illness. Scarlatina *anginosa* is more severe, and requires in bad cases a week of wet packs, or hot-air baths, with pouring or sponging baths to subdue the fever—a week for desquamation, or peeling, and a week to get the strength again, as before the attack.

“Scarlatina *malignans* is a form of the fever indicating a diseased state of the system, and bad sanitary conditions. Often it may be described in one word—death. The throat is inflamed and swollen from the first, there is ulceration, and sometimes abscess, and the patient may choke to death in an early stage of the disease.

“I have treated all forms of scarlatina, and always successfully. I never lost a case of fever of any kind, from the simplest to the deadliest form. The time taken to subdue the fever in scarlatina *malignans*, and relieve the throat, may be twelve days; while in *anginosa*, I have not seen it exceed six days under water-cure treatment.

“In the judicious treatment of this disease by water, we find that every patient is better after the cure than before the attack. Our patients sickened on the 28th November. In all cases the disease was severe; but the treatment operated so favourably, that in each case the fever was subdued, and the throat relieved within a week.

“The treatment was by wet-sheet packing, hot-air baths, wet bandages, pouring and sponging baths, gargling the throat with warm water, in which sapolino had been dissolved, and thorough oiling with olive oil, as soon as the rash began to smart.

“Two sets of linen, sheets, pillow-cases, night-dresses, etc., were used, and the patients were changed twice in twenty-four hours. All linen worn in the day was removed and aired thoroughly in the night, and the night-linen was aired during the day, and all was taken away out of the house to be washed once or twice a-week. No food was given during the fever but grape-juice (the unfermented wine) and water, lemonade, orangeade, oranges, grapes, and barley-water.

“The treatment was varied according to the condition of

the patient. The hot-air bath is peculiarly adapted to the thin, chilly patient, who has still much fever. The patient of full habit, with a very high fever, finds the wet-sheet pack most grateful and beneficial. After the hot-air, or the partial, or entire wet pack, a sponge or pouring bath of cold water is demanded till the fever is subdued. A warm bath with soap is the second stage, when there is chilliness, and when the oil and scarf-skin that has begun to peel, needs removing.

"The first thing to be done in an attack of fever, must be determined by the state of the patient. When the habit is full, and the fever is high, a wet-sheet pack is indicated; if there is chilling as well as fever, a hot-air bath, or blanket-pack with wet compress on the heated parts. Fortunately we had plenty of Dr. Nichols' portable hot-air baths, and every patient had these at some stage of the disease, and most of them had the hot air to perspiration daily, with pouring, or sponge bath after. This, with wet packs, bandages, and frequent spongings, was the treatment till the fever was subdued.

"As soon as the fever was past, no more wet packing was given, but hot-air, and cold, and tepid, and warm baths were given as indicated. When the fever is past, there is danger in cold treatment, specially cold packs. What is most grateful and beneficial at one stage is hurtful in another. Water-cure pre-eminently requires common sense and intuition, or experience.

"The disinfection went on daily with sanitary soap and water, Condyl's fluid, chloralum, burning sulphur and incense. At the close we filled room after room with sulphurous acid fumigation; then came the cleansing by soap, water, and general scrubbing, and we feel that we are as clean as we ought to be, and as all good water-cure people love to be."

Such was our little experience at Malvern with the best conditions—pure air, pure water, a pure diet; but those who were attacked had not been with us long, or they might, perhaps, have resisted the contagion. In her "Answers to Correspondents," in another number of the *Herald*, she wrote,—

"I know not how many cases of suppressed measles I have brought to the surface by wet-sheet packing, and have thus saved the patient's life. In all cases where there is

great heat, which is fever, the patient should be enveloped in a wet sheet, and well packed with blankets. In about ten minutes the patient will be in a sound sleep, even when a week has been passed without sleep. In about an hour the sheet dries and the patient writhes to get out of the pack. Then give a sponge bath of cold water and let there be quiet rest, till fever again calls for the wet sheet. The effect of the wet linen upon the skin is marvellous. Where the breathing has been difficult from congestion and sore throat in scarlatina, or in the troublesome cough of measles, the free action of the lungs is restored or promoted in a few minutes. With children temperately reared, who have baths and little or no flesh meat, the fever and also measles may be substantially cured by one pack. Children who have lived luxuriously, and have had rich cake and pastry and a large allowance of flesh meat, often die of scarlatina or measles, or if they live they are very sickly afterward. Sometimes they are deaf, or they have sore eyes, or suppurating glands. If such children are wisely treated with water-cure, they have the best chance for life, and for health afterward, that they can have.

"The packs and cold baths should be suspended as soon as the fever is subdued. Tepid water for bath, dry, clean clothing and warmth should be used, till the irritability of the skin passes, then cool the water again and soon use it cold."

The treatment for these exanthematous diseases, which find their natural relief in the action of the skin, excited to fever and eruptions by the purifying process, is so clearly given in the above extract, that any one ought to be able to treat them successfully. A case of smallpox, managed in the same way, yields as readily, and is as little dangerous as one of measles. As there is always thirst, the cleansing process is greatly assisted by drinking plenty of pure, soft water, which may, if the patient desire, be made into orangeade or lemonade, but without much sugar. Grapes and oranges may also constitute the chief part of the diet.

How sad it was to us to read in the newspapers of epidemics of scarlet fever, or measles, and even of whooping cough, and homes desolate and hearts broken by the deaths of scores and hundreds of children, whose lives, we believed might have been easily saved by a proper water-cure treat-

ment! Something has been done, more will be done, I trust, in the future, to prevent this Herodian massacre of the innocents by removing the causes of disease, by improving the conditions of health, and by a general knowledge of the best methods of cure.

Cases of disease in children are liable to be complicated, not only by inheritance from parents, but by diseases artificially transferred by vaccination—a risk which parents are obliged, by threats of fines and imprisonment, to inflict upon their children in free England, where no man can enter the army, the navy, or the civil service, without running the risk of being blood-poisoned by this scientific process of transferring contagious diseases. Upon this matter Mrs. Nichols had a strong feeling—the result of some experience. She says in the *Herald of Health*,—

“Scarlet fever, measles, and other disorders considered inevitable to children, like the ‘distemper’ in dogs, are Nature’s efforts to cleanse the system of dead and diseasing matters. A child that is born of a healthy mother, and properly reared, either has the disorders of childhood not at all, or so lightly as to be of no inconvenience. Two children in the same family may have these disorders very differently. I have seen children in school attacked with scarlatina or measles, and the disease was just according to the health and habits of the child; with some it was death from the moment of attack; with others there would be only slight illness.

“I remember being called to a family where two children, of from four to six years, had been attacked with scarlatina. One child was fearfully ill with ulcerated throat and high fever—the other had the disease mildly. Both were surely scarlatina; but one child played about the room during the whole course of the disease, and the other lay between life and death, and taxed all my energies for some days.

“I was much interested to discover the cause of this difference. I questioned the mother. Was there any difference in her mode of bringing up her children? She said, ‘I do not know any difference, only this: Clara (who had the fever mildly) never would eat meat. I never could coax her to eat it. Perhaps it was because meat made me so sick when I was carrying her; but Susan (the child with the ulcerated throat) has always been a great meat-eater.’

"This was quite a sufficient cause for the difference in the cases of these two children. It has been demonstrated by experiment, that blood, drawn from the arm of a flesh-eater, putrifies much more speedily than blood drawn from the arm of a vegetarian; and this fact enlightens us respecting the children who had scarlet fever so differently.

"Some years ago, I saw a very beautiful child in a cottage. The parents were very poor, and the father scrofulous, and a drunkard; the mother was not healthy, but managed to bear and bring up her family of children. The child became ill of ophthalmia, and the 'evil' appeared in the glands of the neck. It was what seemed a hopeless case. I looked about and found a woman of intelligence who was willing to take this child, if I would be answerable for the expense, and treat her according to my directions. She was put in a bath and thoroughly washed, and clean clothes put on her. This had not been done before since she was born. She was fed on such food as I ate—good brown bread, and good milk, making the larger portion of her diet. She was a dull, stupid child, but very obedient. She went on well for months, but was too dull to learn. One day I was sent for to see her. She had scarlatina, and was delirious. The fever was so great that, when I bathed her, a cloud of steam rose from her body. It was the severest form of malignant scarlatina. The throat ulcerated, and threw off quantities of matter. Usually, I conquer the worst form of fever—even ship-fever—in seven or ten days. This child's fever lasted twelve days. Then she was well, but very weak. She recovered strength readily, and, what is noteworthy in her case, as in the cases of others who have been under my care for scrofula, she became a bright, witty girl, and very earnest for others to have the benefit she had gained from rational living and treatment. The case of this child has been a beacon-light to me. Other children have been redeemed from disease, but she has beauty and goodness, and wit and wisdom.

"All varieties of exanthematous or eruptive disease owe their existence to impure or corrupt blood; from the slight rash on the infant to the plague-spot that formerly struck terror through a community, and the erysipelas that tortures or kills according to its intensity of evil.

"The treatment of every variety of febrile disease, attended with efflorescence, or eruption, is substantially the same, varied by strict regard to the reactive power of the

patient, and the degree of fever. The patient must never be *permanently* chilled.

"Internal abscesses, catarrhal affections of lungs, bronchia, uterus, vagina, and urethra, and consumption of the bowels—all are modes of eliminating "bad stuff" from the human system. As a rule, an eruption on the surface is more hopeful of cure than internal eruptions. In *tussus convulsiva*, or whooping cough, if you can bring a rash, or any considerable eruption upon the external skin, the cough disappears. So in *bronchorrhœa*, or catarrh of the bronchial tubes and lungs, an external eruption lessens at once the internal disorder. In a case under my care, when a great quantity of matter was coughed up from the lungs, a carbuncle on the back, with five openings and a large discharge, cured the lungs in a few weeks, and then was itself cured, leaving the patient in excellent health.

"The mode of cure, when there is strumous matter in the system is two-fold—to make good blood by pure diet, and to cast out the morbid matter, mostly by means of the skin.

"The blood of a person who lives in unsanitary conditions, either from poverty or luxury, is a very different fluid from the healthy blood of a healthy individual. The blood of persons who eat unhealthy food, and specially of those who live largely on ordinary flesh meat, will putrify soon after being drawn from the body, while the blood of one who lives mostly on bread and fruit, will remain a long time sweet as new milk.

"Now, when the person with impure blood is seized with fever, or any infectious disease, the chance of life is just according to the state of the blood. If largely diseased, that is, if many blood globules are diseased, dying, or dead, the chance of life is very small. If there is strong vitality, and the blood can be purified by internal power and external help, then the patient can recover.

"A letter from Collinsville, Conn., to the *Hartford Post*, says,—'Within the past eight weeks, in a radius of less than three-fourths of a mile, not less than twenty-one children have died, all under twelve years of age, and nearly all of scarlet fever—the most of them very promising children. One family lost four children, and three others two each. The above deaths of children here, when compared with the population of Hartford, would make nearly five hundred deaths of children in the latter place in the same time.'

"Similar cases come to my knowledge in England constantly, and yet I have known women to save their children

in measles and scarlet fever, even in very low classes here in England, by the knowledge I have given them. Measles, scarlatina, chicken-pox, whooping cough, and the much dreaded smallpox, fall lightly on children well born, and reared rightly, and teething is no longer a disease, but a natural and painless process.

"I have cured diabetes complicated with salt rheum, which appeared in the most torturing manner. Pure diet, excluding salt, wet-sheet packing, and sweating the patient, cured, when numbers of 'eminent physicians' had failed, with all the drugs at their command, aided by a diet of beef and mutton, with a little bread, and an almost entire abstinence from drink. I gave my patient plenty of pure water and good brown bread, wheaten groats, fruit, and half a pint of milk daily.

"I have cured salt rheum uncomplicated in like manner; the hot-air bath, wet bandages, and pure diet, did the work.

"Erysipelas of long standing has yielded as readily; and leprosy, that would in some countries condemn its victim to life-long seclusion from relatives and friends, I have cured with wet-sheet packs and hot-air baths. It has taken longer than any other eruptive disease that has come under my care.

"Deafness from scrofula I have cured in the same way, that is, by sweating and tonic treatment by wet-sheet packing. Too great caution cannot be used to adapt the treatment to the reactive power of the patient—the ability to get warm against the cold applications. In scarlet fever, the wet-sheet pack may be used with good results as long as the fever continues. If used after the fever is subdued, it may kill the patient. Where there is not reaction, there is hurtful or fatal congestion."

When there was some years ago some speculation in the newspapers about the possible importation of the plague, then "raging" in the East, Mrs. Nichols wrote to the editor of the *Times* a letter, containing some observations upon scarlatina and other blood-purifying processes, which we call diseases, which are so fatal when badly treated, but so easy to cure when we assist nature in her beneficent operations. She said,—

"I believe the laws of plague to be identical with those of the above diseases. First, there is denaturalisation; the whole tone of the human system, in its brain and nerve

power, is lowered, changed, depraved. The mechanism of nutrition is disordered, often because the nutriment taken is non-natural. No good blood is made; no law of health is, or can be obeyed in and by the denaturalised organism. In this general depravation a disease is generated. The disease is deadly, just in proportion to the degree of denaturalisation by which it is produced.

"I have been a non-flesh eater for more than forty years. As regards smallpox, I have passed through several epidemics of it, and though vaccinated when a child, I have twice had smallpox. In both cases it was mild varioloid, induced by being much over patients. In each instance, I had only three pustules, and the disorder lasted but three days. Of course, I had the advantage of good blood from pure diet in both my attacks, but this did not hinder my taking the disorder. I was exceptionally exposed, as I bathed my patients at times myself, and was tenderly caressed by one lady who had confluent smallpox. This lady was very beautiful, and was not, in the least, marked. About 1810, an epidemic of smallpox spread over northern New England, U.S.A. I was in the region ten years after, and well remember the account of it given by intelligent people. They were inoculated far and wide. In all cases where it was possible, they prepared for the inoculation by eating no flesh meat and *no salt* for two weeks prior to the time. Whole families passed safely, and with very little illness, through the disorder by this simple means. Who was wise enough to prescribe this prophylactic, or persuade the people to adopt it, I do not know.

"In 1849, I passed through an epidemic of cholera in the city of New York. We had two cases in our house, and it was very fatal in the poorer portions of the city, and to those of the better classes who paid no attention to the premonitory symptoms, which were persistent diarrhoea and languor, with little or no pain.

"The treatment that invariably cured these symptoms was a diet of thin gruel, made of oatmeal, or whole wheat meal, and warm bathing, either in a proper bath, or in a tub, with a blanket thrown over the patient, who was well rubbed, and then put warmly in bed.

"Yellow fever has been treated by this method in New Orleans with complete success. In all epidemics, plain, simple living and bathing before the attacks lessen the virulence of the disease, if they do not prevent it. It is said that all epidemic diseases stop at the door of the

Trappist monasteries, the purely vegetarian diet of the Order giving them immunity from blood-poisoning and its diseases. Ship-fever, generated in crowded, badly ventilated emigrant ships, sometimes spread by contagion on shore among those whose habits and conditions made them susceptible of such contagion, but vegetarians who practised daily bathing attended and nursed the sick without taking the disease.

“In a hundred cases of yellow fever, treated according to my instructions, not one patient died. In treating scarlatina, ship fever, smallpox, cholera, and malignant typhus, through thirty years, I have never lost a patient. My treatment has been by wet-sheet packs, warm and cold baths, pure air, and a light pure diet. Hot-air baths are useful both for prevention and cure. No really healthy person—no one whose blood is pure—can take any exanthematous, or blood-purifying disease, even by inoculation. ‘To the pure all things are pure.’

“The preparation to meet all epidemic plagues, as well as other diseases, must be by simple, natural means,—cleanliness in all things, clean skins, clean clothes, clean air, clean homes, and clean hearts—these, with pure nourishing food, where there is no death in the pot, make up the mystery of the prevention of disease, the power to resist plagues and epidemics of all kinds. Disease has free course among a people who are ignorant, poor, and debased. The highest comfort of such is to forget their new conditions in vodky gin, beer, etc.

“In the lowest degree of denaturalisation, the most malignant diseases are generated; then they are propagated by inoculation, absorption, or inhalation. They find ready victims among persons more or less fully denaturalised.

“Gunpowder and tinder readily receive the spark that produces explosion or flame. If the people of England are sufficiently prepared for the plague, they will die of it, as in the days of Pepys, before the purification of the Great Fire. In making proper preparation to resist the plague, or any other disease, the popular delusion that there is no nourishing food but flesh-meat, must pass away.

“The teachers of the people must learn what is natural and healthful. They have already learned that the shedding of much blood with the lancet, and the giving of much mercury, and other poisons, are neither of them health-promoting. It will be well to learn much more in the same field of knowledge.”

As the *Times* has an orthodox medical man on its staff to attend to all such communications, it is needless to say that the manuscript was carefully returned to the writer. Some years after, the *Times* did good service to the cause of Food Reform, in publishing the letters of the late Mr. Gibson Ward.

And, as a rule, the English periodical press has done good service for Sanitary Reform, in all its branches. The *Times*, the *Daily Telegraph*, the *Daily News*, the *Echo*, the *Christian World*—in fact, almost every periodical of large circulation, has done good work for health. I certainly have no reason to complain. My books and lectures have been most favourably noticed and reviewed, and every movement towards a higher standard of Sanitation has had ample encouragement, and, what is most desirable, full publicity.

CHAPTER XXI.

SCROFULA AND CONSUMPTION.

IT is likely that no chapter of this book will be more often or anxiously consulted than this, and a preceding chapter, devoted to curability and treatment, because no disease is so fatal as consumption—*phthisis pulmonalis*. I place what I have to say of the nature, causes, prevention and cure of consumption, therefore, next to the consideration of exanthematous diseases.

Working together for so many years—reading the same books, consulting together upon the same cases—it is quite impossible to distinguish the ideas of one of us from those of the other; only that I cheerfully yield the higher consideration due to the greater knowledge of Mrs. Nichols, both from experience, or personal observation, and intuition. Anxious to do all I can to make this memorial of the greatest practical value, as health-promoter and life-saver, I venture to give here a paper on “Consumption, and its relations to Scrofula,” published some years ago in the *Herald of Health*, as the result of our study and experience of this much dreaded and most fatal disease.

“‘Of all the fearful scourges that afflict the human race, Consumption’—I quote a writer in the *Daily Telegraph*—‘is at once the most widely spread and the most inexorable. Its ravages escape our notice, because, unlike cholera, plague, fever, and other forms of zymotic diseases which sweep over the land in a sudden and sharp epidemic, and so, after a while, again pass away, it is always present in our midst, silently, stealthily, and surely marking out and striking down its victims.’

“‘Consumption,’ says Dr. William Farr, in an official report to the Registrar-General, ‘is the greatest, the most constant, and the most dreadful of diseases that affect mankind. It is the cause of nearly half the deaths that happen between the ages of 15 and 35, and in this country, and

during one year alone, was fatal in 50,594 cases.' Taking the year 1857, we find, according to Dr. Copland, that for 420,000 deaths, in round numbers, which occurred for the whole population, one in every seven was registered as due to phthisis; while in the same year this single disease destroyed 22,000 more persons than any other single malady, bronchitis alone excepted. Ancell, the author of one of the most learned treatises on the subject, presents these appalling statistics in another shape when he tells us that, 'at a moderate calculation, according to the estimated population of the earth, and the almost universal prevalence of this disease, from eighty to one hundred millions of its present inhabitants will meet with a premature death from one form or other of it. It destroys annually nearly one-sixth of the population of this country, and comprises, perhaps, one-fourth of the whole practice of physic and surgery.'

"The writer from whom I borrow these statements goes on to say that 'the most terrible thing about phthisis is its absolute hopelessness. Hitherto every known remedy has been tried against it, and all alike have failed. Change of climate, tonics, assiduous care, and watchfulness have often palliated its sufferings and stayed its course for a few years; but the end has, in all cases, been the same. Dr. Williams, who has made the terrible disease his specialty, tells that in an experience of 20 years' practice, during which he has taken notes of upwards of 7000 cases, he has known of only 24 to which the word "cured" can at all claim to be applicable, and that even in these the success has been at best but doubtful. "We have," says he, referring to the palliative treatment, "lengthened the period. What further? This is only a minor success—a prolongation of life. Can we claim success—a cure? It is doubtful. I can hardly say." Sir Andrew Clarke, with very large opportunities for observation in London hospitals, told me he had never seen a case of either consumption or cancer cured. In a word, phthisis still remains an enemy more deadly than war, famine, or pestilence, sweeping away its victims, not by thousands, but by tens of thousands, and bidding defiance to all the vast resources of the healing art. Within the present moment more than 100,000 persons are suffering in England from consumption and the allied diseases of the tubercular type, of whom 60,000 will have died within the year, leaving their places to be filled by an equal number of victims.'

"If this were all that is to be said about consumption, I would turn to other subjects. Why waste my time, and that of my readers? If nothing more can be done than seems to have been done by doctors of European reputation, if the case of the consumptive be 'absolutely hopeless,' we can only patiently bear the ravages of the fell destroyer.

"It is quite true that vast numbers die of consumption. It is quite true that the ordinary practice of medicine does little to prevent, and nothing to cure. Its modes of alleviation often aggravate and hasten the progress of the disease. Anodynes and opiates, tonics and alteratives, cod-liver oil and cough mixtures, never hinder for one day the progress of the disease, and it is probable that they shorten the life of the patient.

"But there is something else to be said about consumption. It can be prevented, and it can be cured.

"Consumption, like other diseases, has its causes, and when those causes are removed, of course the effect ceases. Certain conditions favour its development, and when such conditions are removed, the disease is prevented. A large proportion of persons following certain trades die of consumption. Those who take to more healthy trades escape. The trades themselves may be made more healthful by removing the special causes of disease. In some climates the proportion of persons who die of consumption is ten times greater than in others. There are districts of London and other large towns where consumption is far more fatal than in others. Certain habits and vices are evident causes of consumption. The ready means of preventing any disease is to remove its causes, or keep out of the conditions which favour its growth. To a certain extent, then—and I believe to a very large extent—consumption is a preventable disease.

"Consumption is hereditary: it runs in families. But it does not follow that it is necessary or necessarily fatal. Gout is hereditary, but a perfectly temperate life will prevent its development. The seeds lie dormant, to be brought out by some excess in the next generation. It is the same with consumption. A man may receive its germs from his parents and give them to his offspring, while he escapes. So, in enquiring as to the hereditary character of any disease, we must not stop at the parents, but go back at least three generations.

"What is consumption? Any disease which causes a gradual wasting away of the body may be called consump-

tion. This emaciation comes from any suspension of the process of nutrition. All the time the matter of our bodies is consumed. The waste matter passes off by the lungs, the skin the kidneys, and the bowels. New matter must be as constantly deposited, or we waste away. Food makes blood; from the blood all the tissues are built up and repaired from hour to hour.

“A large portion of our food is converted into blood globules in the glands of the mesentery, along the course of the small intestines. When these glands become diseased so that they cannot do their work, good blood cannot be formed, and the patient gradually wastes away and dies—literally starves to death—of consumption of the bowels. When the air vessels become thickened with inflammation, and so coated and clogged with mucous that the air we inhale cannot get to the blood, or the blood to the air—so that the blood cannot be purified and vivified by oxygen, the same result is produced. The body cannot be nourished: the patient wastes and dies—of bronchial consumption. When the lungs are filled with masses of tubercles, which become abscesses, spreading more and more until they destroy a large portion of the very substance of those most vital organs, no good blood can be formed: the body wastes to a mere skeleton, and the patient dies of consumption of the lungs—*phthisis pulmonalis*.

“The condition of the body which favours the development of any form of consumption has received the name of SCROFULA: and in considering the causes of consumption, and thereby its prevention, its best treatment, and its possible cure, we must look well at Scrofula, or what is called the ‘Scrofulous Diathesis,’ as the source, condition, or early stage of the various forms of consumption.

“The term ‘*scrofula*’ is said to be derived from the Latin *scrofa*, a sow; because it is a disease to which swine are especially liable, and which they may give to those who eat them. Those who refrain from swine’s flesh are undoubtedly less liable than others to scrofulous diseases. Some authors prefer the name *struma*. One form of scrofulous affection is popularly known as the *king’s evil*.

“Pathologists are not very clear or united in their opinion of the nature of this disease. It is generally termed a *cachexia*; and *cachexia* means ‘bad habit.’ Dr. Good defines a *cachexia* to consist of a ‘morbid state of blood, or blood-vessels, alone, or connected with a morbid state of fluids, producing a diseased habit.’ If this definition conveys a

clear idea to my readers, I am very glad of it. I confess that they have the advantage of me.

"Some suppose that what is called the *scrofulous diathesis*—and diathesis means habit, as cachexia means bad habit—depends upon an imperfect or diseased condition of the digestive system. Professor Dickson rather ascribes it to 'improper action of the minute order of vessels, whose function it is to separate the materials of growth and nourishment, and the several secretions'—that is, the capillary system; and this idea coincides with a curious speculation of Dr. Stokes, who looks upon the scrofulous diathesis as 'a condition of the human body, which is to a certain extent imperfect, and which is to be attributed to an arrest of development.' Thus it is known that, at a certain period of foetal life, the whole mass of the body consists of white tissues. The foetus is white-blooded. As its development goes on, the vessels begin to carry red blood, and this change continues up to maturity, when the red tissues are more abundant than the white. But if this process be arrested at any time, we have in consequence a lower degree of vitality.

"We know how large the head is in proportion to the body, in the foetal state. An early arrest of development should leave the head out of proportion to the body; and we find that scrofulous children have large heads, and are subject to hydrocephalus. Scrofulous children have also large bellies; and this is another characteristic of the foetal stage. The foetal liver is large, and scrofulous subjects have large livers. Scrofulous children have small limbs and contracted chests; both foetal peculiarities. There is arrest of development, and these are all results of arrest of development; but what is the nature of the cause which has produced this effect?

"Many pathologists believe scrofula to be a real virus, like the diseasing matter of smallpox and syphilis; but experiments by inoculation do not prove it; neither do they satisfactorily establish the negative. Lugol endeavours to prove that it is in all cases the result of hereditary influences; but it cannot be denied that the same condition is often induced directly. Animals may be rendered scrofulous by being placed in bad conditions, and there is no doubt that children can be filled with scrofula by the milk of a scrofulous nurse.

"I say *filled with scrofula*; and I use this form of speech deliberately. I believe that disease is more than a condi-

tion, or habit, or predisposition, or diathesis, or cachexia—all vague terms, invented by those who deny the reality of the matter of disease. There is the matter of smallpox, of measles, of syphilis, of typhus, and of scrofula. This last, like the others, is sucked in with the mother's or nurse's milk, and too often with the milk of cows, made scrofulous by confinement and improper food. It comes out in eruptions and ulcerations.

“Scrofula, then, is a disease which vitiates nutrition, suspends development, and gradually destroys the system. It is the most frequent and the most terrible of all the diseases of civilisation. Its ravages begin before birth, and end with death. Lugol estimates that one quarter of all scrofulous children are destroyed before birth by spontaneous abortion. Scrofulous children swell the frightful records of infant mortality. Scrofulous infants die of convulsions, dropsy of the brain, cholera infantum, marasmus, tabes mesenterica, etc. Scrofula is a terrible complication of all the diseases of infancy, giving danger to whooping-cough, croup, measles, and scarlet fever; and giving to diarrhœa and dysentery great fatality.

“Sometimes scrofula attacks the mucous membranes, and children are affected with sore eyes, running at the ears and nose, whites, worms, mucous fevers, and various intestinal derangements.

“It attacks the skin, causing chilblains, eruptions on the lips, eyelids, and ears; pustules over the face, and on the chest, especially between the shoulders; and this is the source of many excrescences and ulcerations. This may be considered its most favourable form, as this gives the best chance of eliminating the disease, and casting it out of the system.

“Sometimes it lies below the skin in the cellular system, and causes tubercles, abscesses, and profuse suppurations.

“In the bones it causes rickets, and a rotting down of the bony structure. Sometimes the disease concentrates upon a single joint, as the lower jaw, the elbow or knee joints, the small bones of the hands, etc.; sometimes it seems to affect every bone in the body.

“It attacks the internal organs, and we have tubercular consumption of the lungs, the liver, and the whole mass of intestines. Scrofulous tubercles have been found in every soft organ of the body. ‘Tubercle,’ says Lugol, ‘is the true diagnostic of scrofula.’

“We cannot tell what determines this disease to one

organ or tissue in one case, and to another in another. Of several scrofulous children, one may have ophthalmia, another rickets, another enlargement of the glands of the neck, another some cutaneous affection, another deep ulcers, another white swelling or hip disease, another pulmonary consumption, etc., etc.; but it is all one disease—all scrofula. When scrofula attacks the lungs, we call it consumption; but we might apply this name to all its varieties.

“Authors have pointed out several signs of scrofula, such as light, silky hair; a thin, transparent skin; a rosy flush of the cheeks; large, moist light eyes; a thick, pouting upper lip; great delicacy and often fulness of the face, figure, etc. Where all these signs co-exist, the scrofulous diathesis is strongly marked; but it would be a great mistake to suppose that it may not exist where any or all of these are wanting. There are many signs which indicate the existence of the disease which are very difficult to describe, but which, once seen, cannot be easily mistaken.

“There is in many scrofulous families a general mark of debility, pointing out badness of organisation. I have noticed the disproportion between the head and body, the body and limbs, and the chest and belly. The limbs are misshapen; the joints are apt to be large. The two sides of the body are not evenly developed. Sometimes there is hairlip, division of the palate, and other separations of the median line of the body. The chest is bulged forward at the centre, the child being what is called chicken-breasted. Some scrofulous persons are very short in stature; others very tall. The mouth is too small, or too large; the teeth decay early. The appetite is irregular. Some scrofulous children eat very little; in others, the appetite is morbid and voracious. The action of the intestines is feeble and irregular; often with symptoms of worms. Frequently there is an unnatural apathy and aversion to exercise. Even repose fatigues, and such patients are more wearied in the morning than at night. Dulness, laziness, and stupidity, are often the result of scrofula. Children so affected must not be punished—they must be cured. A precocious activity and consequent retardation of the development of the genital system is a common effect of scrofula in both sexes; and the weakness and irregularities of young females often have the same cause.

“Scrofula is often connected with precocity of intellect, great beauty of disposition, and vivacity rather than strength of the passions.

“Scrofula destroys its victims in every stage of their development. It is the frequent cause of spontaneous miscarriages and abortions. The foetus is ejected in its early stage, because it is too much diseased for the processes of life to go on.

“But besides the danger of abortion from scrofula, the child has sometimes another peril. Scrofulous women are often affected with such enlargement or malformation of the bones of the pelvis as to interfere with the process of labour, and cause the death of the child. No one has a right to inflict disease upon his offspring. If a scrofulous child be safely born, it, in most cases, carries within it the seeds of early death. The lungs may be full of tubercules; the mesenteric glands may be diseased; the spine may have begun to ulcerate; it may fall into a shapeless mass of rickets. A bowel complaint, which some children easily recover from, is a rapid dissolution to one filled with scrofula. Such a child takes a cold, and dies of chronic bronchitis, or sinks under pneumonia. A little irritation causes a determination to the head, and we have brain fever, convulsions, and effusion, and death. The bowels are disordered, and there sets in an incurable dysentery. In some childish play it injures its knee, and we have white swelling, with loss of limb or life. The elbow is lamed, and there begins an ulceration of the bones, so that the joint is lost, if not the whole limb. Some trifling injury, or a simple cold, brings on terrible disease of the hip joint, and it is a cripple for life. In the same way, scrofula complicates all diseases of the internal organs, and is the foundation of all tuberculous affections, from the king’s evil to the dread destroyer, consumption.

“Lugol believes he has proved that scrofula is invariably hereditary. He will not allow that it is ever of spontaneous origin, or ever produced except by transmission from one or both parents; and in all cases where it appears to have arisen from other causes, he insists that there must have been hereditary taint, predisposition, or diathesis.

“This, I think, is carrying the matter too far. It seems to me that the disease must exist before it is transmitted, and I see no reason why any other part may not become scrofulous, from the operation of various causes, as well as the germ of foetal life. If hereditary transmission were the only source of scrofula, it would long since have died out—but this Lugol does not contend for. He admits that children may be born scrofulous, on account of their parents

having had syphilis ; or having been too young or too old ; or of disproportioned ages or strength ; or where they have suffered from certain diseases. And if scrofula comes from syphilis, and syphilis can be communicated by vaccination, as no one pretends to doubt, then scrofula in all its dreadful forms may be spread through the community by the nasty, dangerous, and horrible practice of arm to arm vaccination. I have had several cases of skin disease which I could trace to no other cause.

“ There can be no doubt that scrofula is, in a vast majority of cases, hereditary, but there can be no more doubt, I think, that it can be produced directly by a variety of debilitating circumstances. Typhus is generally recognised as a contagious disease, yet who doubts that it may at any time be bred in filth and misery. The itch is highly contagious ; yet it may also arise spontaneously ; and though smallpox and syphilis seem at present to be propagated solely by contagion, they must at some time have had a beginning.

“ Lugol says, parents who have recovered from scrofula, beget scrofulous children ; parents who do not seem to be scrofulous themselves, but whose brothers and sisters are so, beget scrofulous children ; precocious marriages, and the marriages of near relations, produce scrofulous children. In short, it would appear that any cause of debility, or any violation of the laws of health in parents, makes their children liable to an inheritance of tuberculous disease. It is in this way that the sins of the fathers and mothers are visited upon their children to the third and fourth generation.

“ But with all that can be said of the hereditary causes of scrofula, it seems to us unquestionable that it may be developed originally in the healthiest constitution by many causes : by insufficient or unhealthy food ; especially may it be taken into the system by eating the flesh of swine, and other diseased animals ; or flesh in a partial state of decomposition ; and perhaps fish and vegetables similarly diseased or decayed. It is well known that when animals are shut up in styes, pens, and stalls, kept, as they often are, in darkness, deprived of exercise, and fed to repletion, tubercles are found in their lungs, livers, etc., and these tubercles are the certain sign of scrofula. This is the case with much of the flesh sold in our markets. It is especially the case with the cows kept in town dairies, and fed on the grains and slops of the brewers and distillers. Is it possible that the milk and flesh of these cows can be eaten, as it is every day, by multitudes, without great mischief ?

“By want of cleanliness, light, and ventilation, that which causes scrofula in sheep, cows, and swine, must also produce it in men, women, and children. Among the millions of the great metropolis there must be hundreds of thousands who are not thoroughly washed once a month, and many but once, perhaps, in their lives; who live in dark alleys, on whom the blessed light seldom shines; whose clothing is ever filthy—whose miserable and crowded rooms never have air fit for breathing—whose whole lives are passed in violation of the laws of health. It is in such districts that death is stronger than life—that infant mortality rises to its awful maximum—that the weekly bills become records of municipal murder.

“Sedentary and depressing occupations are fruitful causes of scrofula. The body and mind demand active and varied exercise for their healthy development. Monotonous labour, in crowded, ill-lighted, and badly-ventilated rooms, as is the case to a greater or less extent in manufactories of all kinds, and even the smallest work-shops, leads to rapid physical decay. The children of factory operatives and sedentary mechanics are therefore much subject to scrofula, and are the ready prey of consumption, typhus, and cholera.

“In treating of the causes of scrofula and consumption, we cannot omit the poisonings of drug medication. Every drug taken into the system, in appreciable quantity, tends to produce that condition from which springs the scrofulous diathesis, or out of which the matter of scrofula is produced, and closely allied to the drugs of the apothecary are our ordinary narcotics and stimulants—tea, coffee, beer, spirits, tobacco.

“A child, with a weak constitution, and badly nurtured in unhealthy conditions, is necessarily ill; being ill, it complains; then comes the dosing with paregoric to keep it quiet, and to make it sleep. Some children are put to sleep with opium; some are made drunk on gin or beer, sucked with the mother's milk; some are narcotised with strong coffee; some poisoned with tobacco smoke—all drugged in one way or other. And if these poor children, with the scrofula developed, are taken to the doctor, what is done? I have seen them brought in dozens to a distinguished physician, and heard him prescribe for case after case, either *corrosive sublimate* or *arsenic*. Not a word of air, or cleanliness, or a pure diet—nothing but so much corrosive sublimate, or so much arsenic. Is it any wonder that children die?

“Dr. Ferguson finds that the children of English factory

operatives who have tea and coffee gain but four pounds a-year; while those who have milk instead gain 15 pounds a-year; and that in consequence of bad diet, and other bad conditions, the physique of the children of operatives is gradually deteriorating.

“One of the medical inspectors of the English factories, where, among the children of the operatives, the system of drugging to make them quiet exists to an enormous extent, gives the following account of the results:—

“‘The consequences produced by the system of drugging children, are suffusion of the brain, and an extensive train of mesenteric and glandular diseases. The child sinks into a low, torpid state, wastes away to a skeleton, except the stomach, producing what is called pot-belly. If the children survive this treatment, they are weakly and stunted for life.’

“Climate is supposed to have an influence on scrofula, as it is said that warm and dry climates are less exposed to it than cold and moist ones. It is true that some of the causes which produce scrofula in the latter do not exist in the former. In warm and dry climates, for instance, people have more air and light; but aside from this, I believe the disease assumes different forms, under these different circumstances. In warm climates the skin is oftener diseased—in cold ones, the internal organs, especially the lungs. There is a great difference between living on gravel and clay—in a dry and damp house—in high and well-lighted rooms, or deep and dark ones. In the high and dry regions of America, where meat will scarcely putrify in the pure air, consumption is almost unknown, and seemingly hopeless cases recover.

“The marriage of near relations; of persons of a similar physical conformation; of persons who are too young; of those of widely unequal ages, and especially of persons diseased from any cause, tends to the production of scrofula. It is asserted that it exists but little in the pure, and very widely in the mixed races. It is rare with Indians and negroes, but very common with half-breeds and mulattoes. It is common among the English, a very mixed race, but comparatively rare among the purer races of Southern Europe. The laws which regulate the production of disease by crosses and intermixtures, deserve a careful investigation.

“In short, every violation of the laws of health and life may be a cause of scrofula, in the individual or his posterity.

There is no effect without its cause, and no cause without its effect—no punishment without sin, and no sin without punishment. ‘The curse causeless shall not come.’

“The prevention of any disease has an intimate relation to the causes that produce it. In giving the causes of scrofula, and its most frequent and fatal result, consumption, we have indicated the means by which it may be prevented, and finally eradicated.

“The first step, if one had the power, would be to prevent the marriage of scrofulous persons; but as that is impossible, we must do the next best thing—we must cure them—but this belongs to the next section of our subject. But exceptionally bad marriages in this respect may be discouraged, and the education of the people in the knowledge that most concerns them—the laws of their own constitutions—will do much to prevent men from marrying scrofulous wives, and women from marrying scrofulous husbands; and as the product of such marriages is generally short-lived, this source of scrofula would soon be at an end.

“The next point, and a more important one, is to surround every member of the community with healthy conditions. No man ought to be satisfied, or think that his country is safe, while pure air, light, a convenient dwelling, water, good clothing, a pure and nutritious diet, healthful employment, recreation, and an education, such as will enable him to make the best use of these advantages, are denied to the humblest citizen.

“To prevent scrofula, we must abolish all its causes; abolish poverty; abolish filth; abolish vice; abolish misery; abolish drugs; abolish all that poisons, weakens, and degrades humanity. We must teach all mankind the laws, and surround them with the conditions, of health.

“I cannot too urgently commend a simple, pure, natural diet as a means for the prevention of scrofula in all its forms and developments. What I have said in the paper on Dyspepsia in an early number of the *Herald of Health*,* applies no less to consumption. Whatever food makes impure blood, feeds disease. Whatever makes pure blood prevents and cures. There is no doubt that tubercle, and even its most malignant forms, as in cancer, can be arrested by dietetic medicine. Pure food, pure water, pure air, and plenty of sunshine—these are Nature’s preventives of disease, and the conditions of health, as the opposite of these are the most potent causes of disease.

* See List of Works at end.

“Can consumption be cured? Up to a certain stage of its development, yes. When that stage is past, no. There are cases necessarily fatal. The disease may be modified; life may be prolonged; the most distressing symptoms may be relieved—but the end comes. But there are other cases—a vast number of cases—in which the disease, taken in an early stage, may be arrested and eradicated. Tubercle in the lungs, under the most favourable conditions, may suppurate, be discharged, and heal, leaving only a scar, which will show the dissector that it has been cured.

“In all scrofulous diseases, the means of prevention are, to a certain extent, identical with the means of cure. In curing as in preventing disease, we must still look to its causes. If scrofula comes from hereditary taint, we cannot go back to remove that. The disease is here, and we must stop its further development, and cast it out of the system. But where scrofula is being produced originally by any of the causes mentioned above, our first duty is to remove the cause, and change the conditions.

“Is a child bleaching like celery for want of light? We must take it into the sunshine; for sun-light is the light of life. Is it pining for fresh-air? Send it into the fields, where it can get a new stock of the breath of life. See that every room is ventilated at all times, night and day, summer and winter.

“Is its food impure or insufficient? Change it. Let the infant of a scrofulous mother have a healthy nurse, one herself fed on a pure diet, or let it be fed on the milk of a good cow. Leave greasy pork and putrid flesh, and give it pure vegetables, fruits, and country milk. A bad diet will do much to give any person the scrofula; a good one will go far to cure it by substituting good matter for bad in the natural changes of the system.

“Do not forget cleanliness. Every child that is not washed all over at least once a-day is defrauded of its natural rights. It has as much right to so much water as it has to air, light, and food; and a wise and good parent would as soon think of depriving it of one as the other. The skin upon the face and hands is but a small part of the whole, and there is no square inch of that skin that does not need a daily ablution.

“In all cases of scrofula, the clothing must be very clean, and often changed. Under favourable circumstances, the system will be constantly throwing off diseased matter; and this must not be left to be again absorbed. No person

ought to sleep in any of the clothes he has worn through the day. This is a rule for sickness and health. Exercise in the open air favours all healthful processes of the system, and this among the number.

"These are all simple hygienic observances, which must commend themselves to every person of common sense and knowledge, and in which physicians of every school would concur, though they might forget to prescribe or enforce them ; but here we part company with most of the profession. There are many indeed who have tested the uselessness of drugs, and who would rely wholly on these hygienic recommendations, with sea-bathing, the shower-bath, change of air, or some such hackneyed prescription ; but the greater number *drug, drug, drug*, through the same hopeless and miserable routine of cathartics, anodynes, alteratives, and tonics. Now, there is nothing more certain than that the usual fashionable and so-called orthodox modes of medication cannot cure any deep-seated constitutional disease. A few years ago the doctors bled everybody for everything, as they continue to do in Spain and Italy. The lancet has slain its thousands. Bleeding some years ago went out of fashion, but seems now to be coming again into practice.

"Mercury, in its various forms, was not long ago given in almost every kind of disease, and poisoned millions. Now its use has been abandoned even in cases in which it was once supposed to be a specific. For some years scrofula and consumption have been treated with cod-liver oil. It is probable that any sort of fish oil is as good as that expressed from the liver of the cod ; and sweet olive oil, or sweet butter, may be quite as medicinal. It is a medical fashion like the rest. The newest drug for consumption is phosphorus. As a drug, there is no reason to believe that it has any more efficacy than the hundreds that have been used, vaunted, and thrown aside as worthless. Opium, in its different forms, soothes pain for the moment, but always aggravates disease, and makes it more hopeless of cure. The simple truth is, that all the drug-shops in the world contain no medicine which can cure scrofula or consumption.

"For such diseases there is but one method of cure. It is simple ; it is natural. It commends itself to common sense. It has no magic and no mystery. Its whole operation lies in two words : PURIFICATION and INVIGORATION.

"How can we purify the blood and thereby every tissue and organ of the body ?

“By eating pure food ; by inhaling pure air, and in no other way ; so doing, we keep out external impurities, and at the same time favour the constant work of purification.

“The daily bath, the exciting friction, the wet-sheet pack, the hot-air or hot-vapour bath, when the nerve power is equal to them, bring the cutaneous nerves and capillaries and glands into great activity, and the morbid matters laid up in the body are poured out in myriad streams. Pure water—distilled water, if that naturally pure cannot be obtained—washes the blood globules, and carries off the matter of disease through skin and lungs and kidneys. The juices of fruit always give us pure water, and with plenty of fruit and succulent vegetables we seldom need any drink.

“Bread—the pure brown bread of unbolted wheatmeal, or the crushed wheat provided in our ‘Wheaten Groats,’ and in a finer form in the ‘Food of Health,’ with the addition of fruit or fruit juices, furnishes the purest, most invigorating, most healthful form of food. Here is phosphorus in its natural combination. Here are flesh and nerve-forming elements in abundance. With such food the stomach and bowels take on a healthy action, and the processes of invigoration and purification go on together.

“Now, plenty of oxygen to vitalise the blood and consume the waste. Fresh, pure air in the bedroom. If it blow full in the face, so much the better—we breathe the more of it, and every breath is good. No one ever took cold in bed from the admission of fresh air, if properly covered.

“Get all the light and all the sunshine you can ; for all comes from the sun. It is our great fountain of light and life. Plants and animals become scrofulous if deprived of light.

“Live in a dry situation if you can. A cold, dry region is better than a moist hot one. But wherever you may be, the conditions of cure are a pure diet, active secretions, a healthy skin, plenty of fresh air, plenty of sunshine. Brisk exercise without exhaustion—horse exercise, for example, shuttle-cocks, bean bags,—whatever will open the pores, expand the chest, and make one breathe well. Even systematic deep breathing at short intervals through all the working hours, may have an excellent effect.

“Baths, packs, etc., must be adapted to the reactive power of the patient. The half-pack at night wonderfully allays fever, irritation, and sleeplessness, and promotes the processes of cure. But all these points of treatment will be found in two books, which every consumptive and scrofu-

ious patient, and every one who may have reason to suspect the existence of any tendency to such diseases, should not only read, but diligently study—‘Esoteric Anthropology,’ and ‘A Woman’s Work in Water Cure.’ The latter contains the experience of one who has successfully fought off consumption through a whole life, and has also cured many other cases not less threatening than her own.

“Consumption cured? When I have watched the gathering of abscess after abscess in the lungs, and seen them thrown off, and the patient each time rise to better health, and a more active and vigorous life, how can I doubt that consumption may be cured?”

Climate—atmospheric conditions and temperature—may do much for the cure of consumption, and its prevention, by favouring the cure of scrofula and tuberculosis. In England, there are districts in which such diseases are common, and others in which they are very rare. Elevated regions, with pure soft water, as well as pure air, are almost free from consumption. The high Rocky Mountain regions of America are almost free of these diseases, and many are cured. The same is true of portions of Texas. Some high airy regions of the Alps seem to prevent the development of the disease. The soft, warm, moist places to which patients are often sent, may favour the cure of chronic bronchitis, but do not arrest the development of true phthisis. A cold, dry atmosphere is better than a warm and moist one. Best of all are the diet-cure and the water-cure.

And consumption is so evidently hereditary, that it seems a matter of conscience to avoid as far as possible its reproduction. Clearly, consumptive persons should refrain from having children. A man cannot enter the civil or military service, or get his life insured, without a medical examination; but men and women can marry and get children without any examination, and often with little consideration of the possible or probable consequences to their posterity.

CHAPTER XXII.

THE QUESTION OF MARRIAGE.

HEALTH reformers in America have formed a Heredity Society, with the object of studying and diffusing information upon the effects of parentage upon body and mind. The breeding of horses, cattle, sheep, dogs, birds—all domestic animals, has been cultivated as a science, and the various breeds of horses and dogs, from the clumsy and powerful English cart horse, to the beautiful, high-spirited, fleet winner of the Derby—from toy terrier to mastiff, or St. Bernard, have been created, or developed, by the science and experience of man.

And as man himself is an animal, subject to the same laws of birth and breeding as other animals, why not study the art and science of breeding good and clever, beautiful and healthful men and women? Animals inherit their physical, intellectual, and moral qualities from their ancestors. The effects of training, education, and achievement, go down to a remote posterity. The titled aristocracies of Europe are founded upon this principle. A man who wins distinction in arms or arts, or in enterprise and success in gathering riches, is ennobled. In our own day, painters are made baronets, and poets barons. Political leaders become founders of great houses. Tongue and pen are mightier than the sword; but even wars which are acknowledged blunders, needless and useless, bring titles and estates to military commanders.

The principle of heredity—like begets like—good and bad qualities are transmitted—makes the great importance of marriage—of the selection by either sex of a partner for life. The question of marriage concerns body and mind—health, morality, intellectuality, the whole character of the men and women of the future.

Upon what principles and by what rules should men and women unite for the performance of the functions necessary to the continuation of the species—to the life of the human race?

All nature is open for our study. Reproduction is a necessary function of all things that have life, from the lowest fungus, or lichen, up through the whole vegetable and animal kingdoms, to man. In the higher forms of life we have plants produced from seeds, and insects, fishes, and birds, from eggs. Every seed and egg produces its living germ by the union of two elements—male and female. The masculine element unites with the feminine—the sperm cell with the germ cell, to form the new being. In the vegetable kingdom the same life may be extended and continued by division—a bud or a twig expanding to a plant or tree; but the law of animal life is reproduction, or the growth of a new being by the union of the masculine and feminine cells.

In the lower forms of animal life this joining of cells or fecundation, takes place after the female or mother cell or egg has left the body, as in the case of fishes and frogs; but with insects, birds, quadrupeds, and bipeds, the union of germ cells and sperm cells, the masculine and feminine elements, must take place within the body of the female.

Birds pair, some for a season, some for life. Some animals are monogamic, some polygamic. There may be one male to many females, as with seals, fowls, sheep, and cattle—polygamy; or many males for one female—polyandry, as with the bees, termites, etc. The sexual relations form the chief interest in the study of natural history. The sexual organs of plants and trees are their most beautiful and fragrant portions, the flowers, in which one female organ, pistil and ovary, is attended by many male organs—stamens.

With animals and man the reverse relation is more common. Polygamy has prevailed from a very remote period, and still exists over a large part of the world. It was not only tolerated but honoured in the Jewish and

most Pagan religions, but is the actual practice of about three-fourths of the human race.

The history of the Hebrew race, as given in the Bible, shows how polygamy existed and was honoured, from Abraham to David and Solomon. The "Father of the Faithful" had wives and concubines; and from one wife came the Jews, and earliest Christians—Christ himself, in his humanity—and from one of his concubines, Hagar, came the Arabs and early Mahomedans.

Though polygamy existed in great splendour among the Hebrews in the days of David, "a man after God's own heart," and Solomon, the wisest of men, who is said to have had seven hundred wives and three hundred concubines, and is nowhere expressly condemned in the New Testament, it gradually fell into disuse as a recognised institution—but still exists in all Christian countries, while generally not only tolerated but honoured among Mahomedans and those whom we designate as heathen nations.

The Koran allows four wives, and does not limit the number of concubines. The early Christians required that a bishop should not have more than one wife. In the Roman Catholic Church, neither bishops nor priests are permitted to marry, and men and women, monks and nuns, are encouraged to make vows of perpetual abstinence from all sexual relations.

In China, every man can have as many wives or concubines as he has money to buy or means to support. In India, which contains more than half the population of the British Empire, polygamy is the rule—monogamy the exception—and the head of a family is encouraged and even urged by his wives and children to enlarge the family circle by taking new wives. In England, and other Christian countries, polygamy is unlawful; but great numbers of men, who can afford to do so, keep mistresses, while the streets and public resorts of the metropolis and larger towns are "thronged" with prostitutes—prostitution being our civilised and christian form of polygamy.

I allude to these well-known facts of our human life,

because it is impossible, in any comprehensive work on health, to ignore them. A large part of the diseases of both sexes is caused by irregularities or excesses in the reproductive system. I believe that four-fifths of the ailments and diseases of both sexes have their centre and source in the organs of generation. An excited, disordered, and exhausted nervous system leads to dyspepsia and imperfect nutrition, and consequent weakness and disease. Thousands of young men are permanently injured, and many utterly destroyed, by "youthful errors"—unnatural vices, and consequent 'nervous exhaustion.' This exhaustion finds temporary relief in alcoholic or other stimulation.

The mischiefs of disorderly or excessive indulgence are not confined to one sex. Women suffer, on the whole, more than men. Girls at school are not seldom drawn into "youthful errors," and married women are too often victims of excess, stimulated by "high living"—"riotous eaters of flesh" being usually excited with condiments and stimulating beverages.

The result is, that women are excited, exhausted, and diseased. They have diseases of the ovaries—egg-producing organs—weakness, inflammations, or displacements of the womb, exhausting discharges, spinal disease, dyspepsia, perhaps a development of pulmonary consumption. Child-bearing, which should be the joy of life, becomes painful and exhausting. And the exhausted parents can give but a feeble, wretched life to their children, which is the chief cause of our hideous and disgraceful infant mortality. The exhaustion of life by amative disorder and excess is a potent cause of poverty, as well as of disease, and premature mortality.

Such being the facts known to every physician, and every clergyman who has made any proper observation of the conditions of those whom he should instruct and care for, but carefully concealed as far as possible, and generally neglected, as not a proper subject to speak or even write about, it becomes necessary that somebody should raise the warning voice, and teach men and women what they ought

to know of the laws of life, and the causes of disease and death.

This is the reason why Mrs. Gove Nichols began her mission to women some fifty years ago, and zealously laboured through half-a-century in what she held to be a holy mission, for the restoration of health, the prolongation of life, the prevention of disease, and the increase of human well-being and happiness. This is the reason why England has to-day two such women for moral reformers, as JOSEPHINE BUTLER and ELLICE HOPKINS.

And whatever may be the final verdict as to the manner and form of the Revelations of Mr. STEAD in the *Pall Mall Gazette*, the facts have had their effect, not only on the British Parliament, but on the civilised world. A social disease, like a personal one, requires an accurate diagnosis. We must know the facts of our life, before we can expect a reformation. We do not cure our evils by ignoring them. Blind leaders of the blind must fall together into the ditch.

Marriage is the Life of the Race, and marriage must be natural, pure, healthful, or we can have no health, no progress, no happiness.

Nature has her own laws of progress and perfection, and in marriage, as in other things, our best rule is to "follow nature,"—to obey her laws. The universe is formed and governed by two laws—attraction and repulsion. The free play of these forces would give us the best kind of marriages.

A natural instinctive attraction draws persons of opposite sexes together, for the propagation of the race. A natural exclusiveness, or jealousy, limits the objects of this attraction. No man or woman wants a rival in love. It is the slavery of women that makes polygamy possible. Polyandry is more difficult to account for—but its principle exists in the prostitution which pervades civilisation.

The attraction of opposites tends to the uniformity of the race. The tall seek the short, the fair prefer the dark, but the beautiful and highly developed are also attracted to each other. Love, the universal passion, continues the

race, perfects it, and is the source of all our social relations and enjoyments. What we need is to study nature, and give free play to her attractions and repulsions, which are thwarted by our artificial social conditions and institutions.

An aristocracy, for example, limits freedom of choice, and noble and royal houses are destroyed by "breeding in and in"—by the marriage of relations. Even religions have a similar effect. The rich marry the rich, so that the influences of wealth, pride, exclusiveness and luxury are intensified. But as rich men find their mistresses among the poor, this helps to restore the balance.

In a free, spontaneous society it may be supposed that natural attractions and repulsions would tend constantly to the progress of the race. As it is, men are hampered by their institutions—religious, political, and social, but education, enlightenment, freedom of thought and science, or the study of natural laws by the observation of phenomena, are constantly tending to the elevation of humanity.

Marriage, the union of one man with one woman for life, appears to be the most natural of sexual relations.

Men and women are born in almost equal numbers. Emigration, war, the greater risks of sailors, fishermen, miners, etc., produce in some countries a surplus of women, which should be reduced by systematic emigration.

Monogamy is more natural than polygamy, because the sexes are equal in numbers, and love is exclusive. It is true that women, even among the Mormons, defend, and seem to enjoy, polygamy; but they also defend and seem to enjoy the entire continence of conventualism and Shakerism. In polygamy women escape from the consequences of marital excess, which causes so much disease, suffering, and premature death, in what we consider the highest civilisation.

"Are early marriages commendable?" is an interesting question for debating societies. Naturally the two sexes should mate at maturity. Shakspeare makes one of his personages speak contemptuously of the baby of a girl. In our climate, a fair age for women is that of eighteen years,

but many are quite fit to marry earlier ; while the best age for men is from twenty-five to thirty.

In England, the lower the class and condition, the earlier the marriages. Among the poor in East London, for example, lads of eighteen or twenty mate, if they do not formally marry, with girls of fifteen ; while among the aristocracy—the noble and wealthy, men commonly refrain from marriage until thirty or forty years of age ; but they do not, except in rare instances, refrain from illicit love. English society is far more decent than it was a century ago, but it is doubtful whether it is more moral.

If the men and women who marry and take upon themselves the duty of continuing the life of the race, consider their responsibilities to each other and to posterity, they will have some regard to the prime condition of health. In breeding animals we select the strong, the healthy, the most perfectly developed, as breeders. Care in this respect in our own species is of far greater importance. No man or woman should take the risk of bringing children into the world with inherited insanity, scrofula, consumption, cancer, or any serious form of bodily or mental disease.

Doubtless, natural selection, and the survival of the fittest, tend constantly to the purification of the race ; but the use of our intelligence, reason, and conscience in this matter of marriage, is a part of natural selection.

With women there is a natural limit in respect to age. The period of child-bearing may begin at fourteen to sixteen, and last to forty-five ; while men may beget children until eighty, and have in some cases until past a hundred. As a rule, however, women have children from twenty to forty ; while men are at their best for the necessary and noble duty of continuing the life of the race, from twenty-five to sixty. As a rule the man who marries after the age of sixty does not lengthen his own life, or improve the life of the race ; while for women marriage is but a pretence after fifty.

The rule or law of marriage must properly depend upon its physiology. The chief purpose of marriage is the con-

tinuance of the race—the begetting and rearing of children, who, in their turn, will perform the same necessary and sacred function.

No doubt it is the happiest condition of life. Love—the attraction of the sexes for each other—is the supreme condition. Love inspires the most attractive portions of our literature and art, and, more than all other things, makes our life worth living. But love, sexual love, has its laws; and it is only in obedience to law that we can have the best enjoyment of life. Man is an animal, and, like the other animals, is, or should be, subject to natural and physiological law in the enjoyment of the delights of sexual love, and in the exercise of the most important function of the continuation of the race.

One law may be observed among all animals—that of periodicity. The female salmon comes from the sea to deposit her ova in fresh water streams at a certain season, and the male salmon attends or follows her to impregnate or fertilise the ova. The two elements unite—the two cells coalesce in the pure waters of the mountain stream. An instinct sends the young salmon out into the sea, and, a year later, instinct brings it back to the *same stream* to perform his or her part in the reproductive function. What wonders! what mysteries in this reproductive function—in the basis and end of marriage, even among fishes and insects!

In the class mammalia, to which we belong, the fully-developed females produce ova—germs of new beings—at certain seasons, and receive the co-operation of males for their impregnation only at that period, termed rut, or heat. Sexual union takes place at no other period. It comes at the demand of the female, and it ceases when that natural requirement is satisfied. No male animal ever imposes compulsory union, or compulsory maternity upon the female. The supply follows the demand. There are no rapes, legal or illegal, among animals living in a state of nature.

I cannot see why man should be an exception to the law

of the animal creation. The law is union for reproduction. The human practice is union for pleasure, leading to great disorders, excesses, waste of life, nervous exhaustion, and diseases in both sexes, but especially in women, who are, as a rule, with notable exceptions, less sensual than men, but who become, under the rule of marriage, the slaves and victims of those who should love and protect them.

By the marriage laws of Christendom, the wife is compelled to satisfy her husband, while either one or the other can go to the law courts and bring a suit for marital rights. I cannot see the difference between legal compulsion and felonious rape. The desire and the happiness of marriage should be mutual. The relation of man to woman should be deferent and chivalric; and her wish, in regard to the function whose burthens and sufferings fall upon her, should be his only law.

If women are to be saved from their painful and debilitating diseases, and children are to have their birthright of health and strength, women must be saved from sexual abuse, and from chance or compulsory maternity.

What is the rule of amative indulgence? is a question often asked. I answer, that it seems reasonable and probable that the same law exists for all animals. Pleasure is subordinated to use. We take pleasure in eating and drinking, but we know the danger of excess, and class gluttony and drunkenness among the "deadly sins."

Thousands of men and women live in perpetual continence. Thousands have for ages taken solemn vows of perpetual chastity. Marriage is voluntarily renounced by an immense body of Roman Catholic priests, monks, and nuns. There is no more reason to believe that they break their vows, than there is to suspect the chastity of respectable English ladies who for any reason remain unmarried. And it cannot be said that chastity injures health or shortens life; though it appears that the mutual support and various comforts of domestic life give a slight advantage in longevity to the married. Social life is more natural to man than solitary. If married people live longer than

single, there are many things besides sexual relations that may make the difference. On the other hand, the members of the most ascetic religious orders, the Trappists, for example, are noted for health and longevity.

It is held by all Christians, and by most respectable people, that all amative indulgence out of wedlock, without religious or legal sanction, is disreputable and immoral. Catholic theologians teach a doctrine of marriage chastity, which may mean great temperance, or a restriction of sexual intercourse to its natural purpose—reproduction. In this case it must be limited to three or four days before or after the monthly period which marks the passage of germs from the ovaries.

Naturally, there should be no sexual intercourse during pregnancy in the human species any more than among the lower animals. This rule is generally observed over a large portion of the world. In French medical works it seems taken for granted, as a matter of course, that there is never any sexual union during pregnancy, which may be hurtful and even dangerous to mother and offspring.

Perhaps the safest and most perfect rule is that laid down by Mrs. Nichols in "A Rule of the Fraternity of the Holy Family," from which I make the following extracts:—

"Life, in all the health and holiness that is developed in man, can be given in spiritual and material paternity, and disease and death can be propagated also."

"Our Rule of Life is to purify the sources of life; to bring innocence and holiness into the conjugal relation; to make birth pure and painless; to teach man that he is the head of the woman *in Christ*; that he should cherish her as his own heart and life, and not make her, in marriage or out of it, his helot or his harlot.

"Woman is the heart of man in the Divine order, his good impulse, his lover, the mother of his babes. He is understanding and science to her.

"No one can become a member of the Fraternity, who does not find his or her highest freedom in obedience to the Rule. The highest freedom of the planets is to revolve about their centre. The liberty of the comet is to speed away through space. True liberty, holy freedom, is only

found in obedience to law. We cannot be free in discordant relations and despotic requirements.

“The NEED of man cannot be told. It is recorded in the ages. It is written on bloody fields of battles between rival peoples, and in servile and civil wars; it is written in oppressions and inequities in all the dealings of man—in diseases and death; more than all, it is written in lustful chance, and compulsory birth—a birth in and into all the evils of this world.

“In rising into the spiritual life, men and women must give their souls to God, and not to each other, except in our Lord. If the wife lay any claim to her husband, except in our Lord—if she restrain his Christian liberty, then she is a thief and a robber, and thieves and robbers become murderers when they take our means of living, or hinder our true life. Marriage will be holy and truly sacramental when the married are as much offered to God, as one in unity, as they could be, if the man were a priest, and the woman a nun. To be one in our Lord, leaving each other free for all service, is the highest achievement of our present state.

“There is a self-love that says *mine* and *me* in material and spiritual goods, and there is a sacred sense in which we can say *mine* and *me*. It is only by rising into the Spiritual life, leaving the selfishness of the senses with the consequent waste, that we can leave each other free. To free a loved one—rather to loosen—that he or she may plunge into a sensual life, is direct soul-murder; but when both are of the Spiritual life, and offered to God for His service, freedom is the law of use and of holiness.

“Purity of birth is the source of health. Lustful, chance, and compulsory birth is a fountain of sin and sickness, springing up in the individual so born unto death, moral and material. To save those who are in good faith from such paternity, to save children so born from sin and disgrace from inherited evil, is our primary object. We devote ourselves, soul, body, and estate, to promote pure birth in the earth; to save those who are sick and sinful from their birth from the effects of this sad inheritance, by giving them a knowledge of the laws of health, so as to enable them to bring holiness of heart into health of body. We would love our Lord in his infant children. We would love them before they are born, and save them from an inheritance of that sin which bears, as its fruit, all moral and material sickness and death.

“We aspire in our fraternity to be the germ of a pure, holy, and healthy life in the earth. To this end we learn the science of health, believing it to be the science of purity, sanity, holiness. We know that there have been holy souls in very sickly bodies, but these were not called to preach and labour for pure birth—for the redemption of the earth. They are martyrs, killed by generations of unwise or wicked ancestors.

“The Fraternity of the Holy Family seeks holiness in the earth life. We contemplate the formation of families in health, purity of birth, for the redemption of man and his dwelling-place, the earth. Our rule requires chastity—absolute continence—except for wise birth. Our rule requires perpetual abstinence from flesh as food, from narcotics, and from fiery stimulants that excite lust. He or she who is not on this plane of life cannot be a member.

“It is manifest that married partners, bound by the law and the church to fulfil the marriage contract in a sensual relation, cannot be members. Only those who can enter through the way of a material offering of themselves to do the will of God in chastity according to our rule, can become members. In ordinary marriage, the man is bound to his wife and the woman is bound to her husband. Each is bound to submit to the other’s will in much, whether it be the will of God or not. Only as one can they offer themselves to God. The husband only can set free his wife for the service of God. Only the wife can set free her husband. We can keep our rule only when we are free to do so, and marriage on the sensual plane has not and cannot have this freedom.”

Such was her idea of a pure, natural, holy life—“on earth as it is heaven.” Needless to say that she did not find many persons anxious to become members of her fraternity—still, it is well to have high ideals.

Sexual union for birth alone is in fact the law of the whole animal creation. The common human practice is sexual union for sexual delight, or, at best, as an expression of mutual love. The question is, whether man is an exception, in this respect, to the general law of life.

I think the matter may be left where it properly belongs. The law of Nature gives, in this matter, if in no other, the ruling power to woman.

To conceive, develope, and give birth to and nurse a child, occupies nearly two years of the life and vitality of the mother. Contrast this with the utmost of the paternal function, and you will decide that the rights of maternity should be in some proportion to its duties.

Here may be found, in some part, the basis of that chivalric regard for, deference to, and protection of women, which is the mark of the highest culture and civilisation. The brutality of the wife-enslaving, wife-beating classes in some countries is as unnatural as it is revolting. To call it brutal is a libel on the brutes, for only among human animals, besotted by drink, are such outrages known as are daily recorded in the police reports. Nothing like it exists in the whole animal creation.

And chivalric kindness to the weaker sex, to all mothers, sisters, sweethearts, and wives, is really the natural feeling of all sober, undepraved humanity. Nowhere is the sentiment of Bulwer's "Lady of Lyons"—

"The man who lays his hand upon a woman,
Save in the way of kindness, is a wretch,
Whom 'twere base flattery to call a coward!"—

more vociferously and heartily applauded, than in the pit and gallery of our transpontine theatres. Wife-beating is said to be a national custom among the lower classes of Russia, but in England it comes almost entirely from drink.

CHAPTER XXIII.

SEXUAL PHYSIOLOGY.

I FIND the need, at this point, of a clear statement of the processes of nature for the birth of man—the continuation of the race—the continuous creation of all living things. There is nothing more interesting in science—nothing more necessary to be known. The first need of humanity is wise and healthful generation. The choice of the wife by the husband, the choice of the husband by the wife, affects the destinies of unborn millions.

The belief of Christendom is, that the whole human race sprang from two persons, created to be man and wife, and that all the sins and miseries of humanity came from their perversity. "In Adam's fall, we sinned all." Then the race was destroyed in the Deluge, and again renewed from the patriarchal couple, saved in the ark, from whom are descended all the races of men now living on the earth.

This is the creed of Christendom; but the science of Darwinian development finds a different explanation—that of a gradual formation of the higher animals, and finally man, from the lowest forms of life. It is not necessary to enter into these speculations. Whatever the origin of the human race, we know something—what is most needful to know—of the processes of its reproduction. They are substantially the same in all living things. The seed of an apple contains a germ, fecundated by the pollen of the flower in the beauty and fragrance of that lovely bridal, when the male and female elements united to form the potentiality of a new tree, and new apples. Flowers are the types and emblems of marriage. Pope, the poet of common sense, tells us that

"Lust, through certain strainers well refined,
Is gentle love, that charms all woman-kind."

In poems and romances the central interest is "love, still love." It is the passion that continues the race and beautifies the world; but it is a passion, also, subject to great irregularities, excesses, and debasing and diseasing influences.

The coming together of the sexes, for the continuance of the race, should be one of free choice—instinctive rather than conventional, and as clear as possible from all external or artificial influences, such as money, rank, ambition. These cannot be disregarded, or will not be, in a multitude of cases. Men and women naturally marry in the class to which they belong: the rare exceptions are those in which a man is attracted by extreme beauty in a lower stratum of society. The harems of the East, and what supply their places in the West, regard beauty more than social position.

Beauty is the expression of health. Deformity comes from disease. In teaching the laws, and producing the conditions, of health, we fill the world with beauty as well as with strength. The basis of a perfect social organisation and condition must be laid in the conditions and habits of perfect health, which is but the expression or result of perfect development.

And the first and most important condition of this perfection is wise and healthful marriage and reproduction. The law of health in this, as in all natural and vital processes, is economy of force. There must be no excess, no waste of life. Morality or virtue, equally required in both sexes, guards against waste and disease. The chastity we require in women should be equally required in men. The bride has the same rights as the bridegroom. It cannot be pretended that there is one requirement for the woman and quite another for the man. What is immoral in one cannot be moral in the other.

In the marital relation there is commonly more or less of excess and waste of life. Men are exhausted and women are destroyed. The periodicity of the reproductive functions, naturally regarded by the lower animals, is unnaturally disregarded by man. Living upon stimulating foods—excited perhaps by drugs, alcohol, coffee, opium, hasheesh,

tobacco—men waste their own lives by sensual excess, and exhaust and destroy those they should cherish and protect.

The natural period of sexual desire on the part of the female is that following the monthly period, when a natural excitation, caused by the throwing off of a germ or germs from the ovaries, is attended by a discharge of fluid—the menses, which begin at puberty, at fourteen to sixteen years of age, in temperate climates, and continue until what is called the “turn of life,” between the ages of forty and fifty.

The germs of new human beings are formed in the ovaries, two masses of glandular bodies lying on either side of the womb. When fully formed they are thrown out by a spontaneous action of the ovaries, and pass down the falopian tubes into the womb—one, two, or more at each monthly period. If they encounter the living monads of the seminal fluid, impregnation or fertilisation may take place, as in the fructification of flowers. The impregnated germ, uniting the male and female elements of life, remains in the womb—the uterus; its membranes are formed; it attaches itself by the umbilical cord and placenta, and, nourished by the blood of the mother, the wonderful operation of the formation of a human being goes on. Two such germs, and in rare cases three, or more, may be formed at the same time. Twins are common, and triplets not very unfrequent.

In nine months a new action is set up, and by the contractions of the uterus, the infant is born into the world. All these are natural operations, common to the whole human race, and similar to the reproduction of animals, and there is no reason why they should not be perfectly understood by all persons, and especially by those more directly interested. There is no harm in such knowledge, and there may be great danger in ignorance.

With the animals—below us in the scale of creation, but very similar in regard to the reproductive organs and functions—there is no sexual intercourse, except at the proper period, and for the purpose of impregnation; and there are many who believe that this should also be the law of humanity. There are whole nations who observe

the rule of having no sexual intercourse during the period of pregnancy, when it is useless, and may be harmful, and even dangerous. This is so far the case, that even in France medical works take it for granted that no such intercourse takes place during that sacred period.

Physiological investigations have established the fact, that conception can only take place when the germs have left the ovaries, and before they leave the womb. The period of conception, therefore, normally occurs once a month, and lasts only a few days—a few days, not over a week, before the beginning, and a few days after the end of the menstrual period.

If the rule of “sexual intercourse only for wise birth” were followed, of course, there would be none at any other period; but as affection and pleasure are the usual motives, it is not to be expected that any large proportion of men or women will be governed solely by the motive of use. The passion of love becomes sensual, and caresses and embraces tend to this last and most complete, as it is the natural expression of marital love.

But if men refrain, as millions do, during the period of pregnancy, because there should then be no disturbance of the nervous force engaged in the formation of a new being, why not abstain when there can be no use? And if thousands of single men and women live in entire chastity for years, or for life, why should not all men observe at least the laws of health in the marriage relation?

There comes here the question of the right of a woman to have or not to have children. Those who believe that population tends to increase faster than the food supply, hold that it is a duty to control and limit this dangerous increase of population by refraining from marriage, or limiting its natural results. This is what is called the Malthusian doctrine of morals and political economy.

Naturally, it would seem that the wife, as bearing all the burdens of maternity, should have the right of choice—of consenting or refusing to have a child—that maternity should never be forced upon any woman who does not

desire it. On the other hand, it may be said, that, as the end of marriage is to have children, no woman who marries can refuse to have at least two children.

There is a strong repugnance to the use of mechanical or chemical means for the prevention of conception; and the production of abortion, which has been so common in England, and more so perhaps in America, is punishable as felony. In France, and other crowded countries of Europe, population is limited by late marriages, or by the use of some means of preventing its results. These means are denounced by moralists as wicked, and by some medical writers as unhealthy. The rule given in the chapter on Marriage, of marital chastity—continence, except for wise birth—is not likely in the present habits and conditions of humanity to be generally observed.

In cases where there is not the strength necessary to bear a healthy child, where it is sure to inherit bodily or mental diseases—in these and other supposable cases, it may be a duty to refrain from the use of marriage, or to avoid its natural consequences. I do not see that a physician or moralist can come to any other decision. But it may be held that such conditions ought to prevent marriage, or to be a sufficient ground for divorce.

Any marriage may be declared invalid, and the parties set free, when it can be proven that there is on either side incapacity to fulfil its natural object, the production of offspring. A man who is permanently impotent—who is evidently incapable of having offspring, cannot be a legal husband. A woman physically incapable of having children, may be freed from the marriage bond; but practical barrenness is not sufficient, since it may end at any time; and in many cases where marriages are unblessed by offspring, it is quite impossible to find the cause of failure.

In the preceding chapter, "Continence, except for wise birth," has been given as the perfect rule of marital chastity. There are some who follow this rule; but it is more difficult than the entire abstinence of monks, priests, and Shakers.

Whatever may be thought of the ancient institution of

polygamy, carried to such extraordinary lengths by the holiest and wisest of men—by David and Solomon, chosen and inspired—practised by millions of the subjects of the British Empire in the East, and by the Mormons of the West—it has one benefit, that of leaving women more free from the burthens and diseasing influence of a sensual and exacting monogamy; and on this ground many Mormon women have defended the revival of patriarchal manners and morals in Utah. How a Christian Government can consistently denounce and abolish an institution permitted in the theocracy of the Chosen People of God, and carried out by wise, holy, and inspired Patriarchs and Prophets, is difficult to see; but there is no difficulty in seeing that monogamy is the true law of our race, and that it is natural and best in every way that each man should have his own wife, and that each woman, having no other vocation should have her own husband.

The supreme happiness of human life centres in the perfect marriage, and its natural results. Husband and wife living in mutual love, surrounded by a group of happy children, enjoying the three blessings of “health, peace, and competence,” form our ideal of earthly felicity.

Health—*mens sana in corpore sano*—comes from inheritance, and knowledge of, and obedience to, the laws of life.

Peace comes of health and love—the culture and development of body, mind, and heart.

Competence is the result of a healthful industry, and the enjoyment of one’s proper share of the gifts of Nature, the Earth, the Sun, of the natural wealth which is the inheritance of man.

Wisdom and justice only are needed to secure health, peace, and competence—the conditions of the greatest happiness of which man is capable—to the entire race—the highest ideal—“on earth as it is in heaven.”

CHAPTER XXIV.

DESPOTISM.

THE intelligent reader—and I expect no others—will have perceived that the order of this book is left to chance—and the Index. From a mass of materials I take what seems to me most useful, most interesting, most illustrative of the Life changed now to a higher sphere of being and of work. For convenience of condensation I sometimes give her thoughts in my words; but, when space permits, I prefer to give them in her own.

In 1869, Mrs. Nichols published, through Messrs. Longmans, Green & Co., two modest little books (sixpenny pamphlets), entitled “Vital Law,” and “Despotism.” The latter deals with principles relating to government, society, and especially to marriage, which may properly follow what I have already given.

“Despotism” is dedicated “to John Henry Newman, who has accepted and illustrated the Divine Right of Authority, and to Thomas Carlyle, who has asserted and demonstrated the Human Uses of Despotism; BY ONE WHOSE CAUSE IS NOT YET SEARCHED OUT;” with the following extracts from Carlyle, and the well-known “Lead, kindly Light” of Cardinal Newman. I give the characteristic quotation from Carlyle:—

“This is the everlasting duty of all men, black or white, who are born into this world—to do competent work; to labour honestly according to the ability given them; for that and for no other purpose was each one of us sent into the world; and woe is to every man who, by friend or foe, is prevented from fulfilling this end of his being. . . . This is the eternal law of Nature for a man, that he be permitted, encouraged, and, if need be, compelled to do what work the Maker of him has intended by the making of him for this world.”

"Cosmos is not Chaos, simply by this one quality, that it is governed. Where wisdom, even approximately, can contrive to govern, all is right or is ever striving to become so."

"No world ever fell into misery without having first fallen into folly, into sin against the Supreme Ruler of it, by adopting as a law of conduct what was not a law, but the reverse of one."

"The Able Man, meet him where you may, is the born enemy of Falsity and Anarchy, and the born soldier of Truth and Order."

"Wise command, wise obedience: the capability of these two is the net measure of culture and human virtue in every man. All good lies in the possession of these two capabilities; all evil, wretchedness, and ill success in the want of these. He is a good man that can command and obey; he that cannot is a bad."

"To see the divinely appointed laws and conditions of Health, at last, *Humanly*-appointed as well; year after year more exactly ascertained, rendered valid, habitually practised, and the old adjective 'Healthy' once more become synonymous with 'Holy'—what a conquest there!"

So far the Sage of Chelsea, who seems to have put the best of his life into his writings, and kept the worst for domestic consumption. But there have been too many great men in this world whose theories have been better than their practice.

I give the following extracts from "Despotism" as an example of the thought and expression of a woman whose life was so much occupied with works of practical benevolence. Later I shall show, I think, that she was not only a clear and deep thinker, but also a poet of genuine inspiration.

"'DESPOT, *des-potes, domus*, a house, *potis*, able; Sanskrit, *pati*, a husband; master of the house, husband; one invested with absolute power, a tyrant.'—*Dictionary*.

"A despot is one who is able to do, to govern; one who possesses absolute rule for this reason.

"The correspondence of external evil is always found in interior disorder—spiritual and material disease. Despotism, in its external sense, is restrictive, repressive, and protective law, which has grown inapplicable, and more or less injurious to the many, and seriously oppressive to the few.

“The despotism of disorder from wrong-doing is more interior, pervading, injurious, and oppressive than its external correspondent. The first bears upon external wealth, lands, industries, money; the last upon real or internal wealth, which is health of soul and body—the virtue and productive power of a people.

“The despotism of violated vital law is exercised through weakness, sickness, the expense of crime and criminals, and the voluntary and legal support of poverty and pauperism.

“External despotism may lead to revolution and the violent breaking of bonds.

“Internal despotism may lead to the attainment of knowledge, and finally to obedience to the life-law in the human soul and its human body.

“To feel the pressure of a despotic law hindering all true exercise of the powers of life is at times an efficient mode of education. Men come to the true freedom of obedience from having endured the bondage of evil.

“The function of law is to repress or limit individual liberty, so that it may not become license and trespass on the rights of others; and to punish offences, so that the offender and others may be deterred from their commission.

“The action of despotism is to repress a rightful liberty, and to punish praiseworthy actions as crimes.

“The internal despotism from the disorder and disease caused by self-love is always primarily the cause of external despotism, though there is action and re-action, and each continues and intensifies the other. The tyranny of the strong over the weak, arising from diseased appetite and passion, gives to external despotism its power. When men become a law of life and holiness to themselves, all despotisms cease, even

‘As flax
That falls asunder at the touch of fire.’

“In the world as it is, where disobedience to the law of love, of health, of justice, has brought crime, disease, and death upon the human race, we must have repressive and protective laws. These must be founded upon the average attainments and the wants of those governed. Just and protective laws for the many may bear hard upon the few. A certain amount of labour and study may be best for the many, but if all are limited to this, those having exceptionally great abilities will find the limitation despotic.

“Woman, as a rule, needs protection. Every one feels that a woman of delicacy, refinement, and what is called

feminine character, needs the protection of a father, a male relative, or a husband. Now, laws, made for the protection of women having this feminine character, are not intended for women in a new, independent, and entirely exceptional sphere of duties and uses. When woman finds her true sphere and greatest happiness in merging her individuality in that of her husband, in belonging to him as his hand does, in being a mother, a care-taker, a comforter, the mistress of a home, with all its necessities, luxuries, and beauties provided for by the husband,—laws giving her the right of property, the right to vote, or to hold office, seem very miserable impertinences, and intrusions into the legitimate sphere of woman. But the law that gives an incapable woman and her dowry to the care and protection of an able and worthy husband, gives her, just as absolutely, with her property and the babes she may bear, to a drunkard, a gambler, and a man altogether unworthy. The law is protective or despotic as the circumstances may determine.

“It is difficult, perhaps impossible, to make laws that shall not become despotic in the changes attending growth. Women of the lower classes are content to be the ‘missuses’ of their husbands, and care for a shop or a ‘public.’ The sphere of the lady-wife is as clearly defined and as satisfactory. It is the exceptional woman who feels the despotism of laws made before her time. It does not remove her difficulty that most people think that she or her time should never have come. She is here; she is not married, and does not intend to be. She wishes to be an individual as man is, responsible only to her conscience, and her confessor in points doubtful if a Roman Catholic, and to the limiting restraints of public opinion if she is a Protestant. Such a woman is an exception to law and custom, and must meet with more or less difficulty from the despotism of both. As an artist, she will find no ‘life-school’ open to her; as a student of medicine, the lecture and dissecting rooms and clinics are not yet provided. She may become an artist in landscape, cattle-pieces, *genre*, or portraiture; she may be an author or an actress, but law, physic, and divinity, are hedged about by inexorable despotisms.

“Man’s individuality is represented by his liberty of choice, and this depends upon his ability to secure society against incurring liability on his account. He can choose to marry and not have children; he can choose to have children and not marry, by giving bonds to the proper authorities for their support. The difference between man

and woman is most clearly seen in the amount of toleration accorded to man over woman in what is termed sexual morality. That woman is responsible to God for her character and conduct as man is, has never been believed to any large extent. The practical belief of the world has always been—man is responsible to God: woman is responsible to man. This has been the law of marriage, and celibacy has always been exceptional. In marriage, woman merges her individual existence in that of her husband. He may give her gifts, or concede to her privileges; she has nothing of her own. In the face of this great fact the poet sings—

‘Ah, wasteful woman!
 How has she cheapened Paradise!
 How given for naught her priceless gift—
 How spoiled the bread and spilled the wine
 Which, spent with due respective thrift,
 Had made brutes men, and men divine!’

The married woman has no lawful life. Of what avail that she cry out to her owner or her law-giver, in the words attributed to St. Dorothy?—

‘O perfect God, that from all yesterdays
 Abidest whole, with morrows perfected,
 I pray thee, by my mother’s holy head,
 Thou help me to do right that I not slip.

Do this too for those nails that clove thy feet;
 Let me die maiden after many pains.’

“Only as a gift from the lord of her fate can the married woman belong in any sense to herself and to God, except in her interior will. She has no right of property, except by agreement; she has no right of choice in residence, in solitude, in doing, or being. If her husband is a pure and noble man, she may be as pure and noble. If he is the reverse of this, she can only be pure in her will. She may offer her soul to God, but her body is not her own. It may have been bartered or given with the ill-judging consent of immaturity. No matter how she has entered into the compact by which she ceases to be an individual and becomes a *femme covert*, she is equally protected—or devoured.

“Laws made for the protection of married women and other property may seem despotic to the pure and unselfish, and to the impure and selfish; but this despotism is the only coherent power in society. So long as a universal division of property would cause a universal debauch among a people—so long as women would be victims without pro-

tection—there must be despotic laws for both. Men must hoard, perhaps with an injustice that their own souls tremble under, and they must be such legal protectors of women and children as they are able to be. Only as man becomes free, pure, wise, with the wisdom of holiness, instructed in all the laws of human life, and living in obedience to them, can woman become an individual, responsible to God, and living in accordance with His laws.

“The law which makes the rendering of marital rights and maternity compulsory on the part of woman, in the absence of love, of congeniality, of health and fitness, becomes at times a deadly despotism. The education of woman—especially in physiology, pathology, and sanitary science—makes her aware of the nature of this despotism. Her husband may be a drunkard, and her children may be dipsomaniacs, with no fault of hers or theirs. They may be idiots from the same cause. A drunkard, a man infected with the virus of syphilitic disease, or the insane selfishness of a diseased sensuality, cannot commit a worse crime than to reproduce himself and his diseases. In obedience to the marriage laws of Christian civilisation, no wife can prevent this crime. The evil to herself, physically, may be as great as that inflicted on her offspring. In certain cases, clearly proved, a woman may obtain separation, but never redress, rarely freedom from the marriage bond.

“The despotism of diseased sensuality in marriage may be greater than in the so-called ‘social evil,’ because in the first it is perpetuated in offspring, while in the last, as a rule, it only destroys without reproduction. The diseases of infamy are infectious, and rapidly destructive. Those of diseased and despotic marriage often proceed from a gradual degeneration, induced by hereditary tendencies, and long continued violations of the law of health. No legal enactment can reach the self-love of a human will, or a physically depraved constitution. Men and women must learn the laws of life and health, and emancipate themselves from internal despotism.

“I do not speak of the tyrannies of fashion, of the stultifying and barren forms of what is called society, of the treadmill of business and gain-getting for man, or the life of disappointing display, or useless and envious ambitions, that lead to worthless successes. The pitiful weakness of women, the provident injustice of men, lead right on to sickness and pain, bereavement and sorrow. The mercy of death comes as a rule in three-score and ten years. Mercy

of death! for who would live the thousand years of a Methuselah, suffering perennial pains?

“Woman may deny herself love and marriage, but she is not saved. Her nature is love, and only in its verities and uses can she be free and happy. Despotisms may clash against each other; wise men may unbind burdens, and selfish men break bonds; but only in the unity of love and wisdom is there power to save and bless. Neither man nor woman can be saved but in a marriage unity and its resulting use. To this end it is not necessary that we enter into material marriage and raise up families. We may find our counterparts in the world invisible, or visible, if we have a vocation for spiritual union. In religious orders, men devote themselves to the service of the Church in reverent love for the Blessed Mother, and they believe themselves to be Divinely strengthened through her pure love. Women devote themselves also in the bridal of the Spirit, and labour all their lives as sisters of charity, or as nuns in the service established in and for their Orders. The day has dawned when pure spiritual marriage, wherein the despotism of diseased and diseasing sensuality does not exist, is not only possible, but legal and actual; where birth is from loving choice, and all the power of love not needed for the nurture of babes, prayed for with the whole love of both parents, is given to bless and make better and purer the children of a birth less favoured of heaven—the children of despotism, of self-love, of disease and death.

“We talk of fatal mistakes in marriage. When people are able to rise above the bondage of the sensual life, then their mistakes will not curse thousands of their descendants. The sublimation of the sensual force; its use in giving health and material power, in sacred charities and the meliorations of sickness, poverty, destitution of good and desolation of all that makes this life desirable; its use in producing the harmonies of music, architecture, and painting, in the prophecy and teaching of inspired poets, in the living words of a divine philosophy—all, and the myriad multiplication of all, are contained potentially in the sensual life of man. This sensual force is the fertile soil which produces the highest beauty he can conceive and create.

“It is a great mistake to consider man and woman as antagonists, as having irreconcilable interests—like buyers and sellers, each trying to gain an advantage over the other. The interests of male and female man are as indissoluble as if they formed one soul and one body. Man cannot violate

the laws of life, or restrain woman from the exercise of her highest freedom, which is obedience to the laws of her being, spiritual and material, without in a greater or less degree bringing misery to himself by bringing disorder and death to her and her offspring. If wise and good men wish not only to improve the human race but to save it from destruction, they must learn the laws of human life, health, purity, justice. Are learned men, law-givers, divines, aware of the fact that three-fourths of the children of our Christian civilisation either die before birth, or in infancy, or are matured as sons of crime and daughters of infamy? Would not men by study and care reform such abuses among animals? But if a wife refuse to swell the bills of mortality, to multiply little graves, or to give probable felons and harlots to prisons and hospitals, a despotic law binds her to her 'marital duty.' If she leaves her husband, he can take her children from her, and deprive her of the means of living. No sentiment is stronger than a mother's love. The wife and mother will endure extremest torture for the sake of her children. Add to this sentiment the tyrannies of law, custom, and religion, and we need not marvel that tombs and prisons are filled full from evil marriage despotism.

"In things not sinful, concession is praiseworthy; but if a parent, a husband, or any one tyrannises because of a superior nature or position, he or she commits a sin of the first magnitude. The limited right of property conceded to woman, and her small ability to gain the means of living, both make her dependent and the creature of man's will. Hence the primary importance that man should be made wise unto salvation—that he should demand nothing of his wife inconsistent with holiness and health, and the best good of their united offspring.

"Chance and compulsory maternity is the curse of our civilisation. Education, elevation by development, Christian instruction, the wisdom of love, the knowledge of physical laws, the absorption of physical force in the action and use of all faculties, the making man an intellectual and spiritual being and not a mere animal, are means for removing this curse. Woman is strong only in love, and until man is redeemed her love is her bane, her destruction. As a rule she cannot have the love her whole being craves without maternity or infamy. Woman would live chastely, lovingly, in holiness and health, if she could have the blessed strength of a spiritual love to sustain her. What

is wanted now for the world's redemption is wisdom and self-restraint in man. Only as he comes to a loving and living and chaste unity with woman, can either be saved for this world. Marital union, only for wise and healthy birth, is the law of health and holiness for those who are to inaugurate physical and spiritual redemption.

"Marriage union in the chaste offering of the whole life to God for the good of man, and, in a wise paternity, will give us children who shall be regenerators. As our present social order gives us criminals in pre-assignable proportions, so shall the pure generations of chaste love be in an ever-increasing ratio.

"It may be asked—Who has the grace of God in the spirit and health in the body impelling and enabling to such a life? No vows can give men and women the ability to form such unions. Man can impose no such law or obligation. No human power can help or hinder such a life. Only the pure love of God, the eternal goodness, can make it possible. Whoso has this in an enabling and an ennobling measure can live this life. Only the highest and holiest love can aspire to a life of marital chastity—of continence except for pure birth.

"The aspiration and the ability are in the hearts of the foremost men and women of the nineteenth century. The potent love and prayer of these will make an era of life in the history of our civilisation. As the magnet draws the strong steel to itself, so shall these pure spirits draw to themselves elements of power. They shall be drawn to Him who was lifted up, and from His life shall they receive and give.

"As earthly fire burns and destroys, so does the fire of a selfish love. In the holiest love is life, not death. In pure marriage love, wherein is no taint of lust, there is the interior or spiritual law of the victorious ordeal by fire. When men and women can love purely in the love of God, then may they take up fire and not be burned."

I give the above "for what it is worth," and as an example of the thought and expression of one who offered her own life for the good of all, and especially of women. I do not expect that it will find a large acceptance, but thoughtful and earnest men and women may read and consider.

CHAPTER XXV.

PAINLESS BIRTH.

“**D**IED in childbirth” is a frequent entry in the bills of mortality. Long and agonising labours are rather the rule than the exception. Resort to anesthetics, and delivery by the use of instruments, are not uncommon incidents. Great suffering and danger in childbirth are considered natural, providential—a consequence of “the Fall,” and therefore inevitable. “In sorrow shalt thou bring forth children” is supposed to be one of the consequences of the eating of that forbidden fruit, which “brought death into the world and all our woe.”

But the fact that great numbers of women—not only healthy savages, but the exceptionally healthful women of civilisation—do bring forth children with very little pain and no apparent danger, seems to show that the effect of the supposed curse is by no means inevitable. In some countries, like Sicily, from the healthfulness of the climate, or the dietetic habits of the people, childbirth is neither painful nor dangerous. As a rule, a lady who has a child is ready to receive the congratulatory visits of her friends the next day. The hardy wives of savages get over the trouble of childbirth in a few hours; and Mrs. Nichols found that a vegetarian diet, and the purifying and strengthening processes of hydropathy, so changed the condition of the nervous system, that the labours of her patients were brief, free from “accidents,” and almost painless.

Bathing regularly so strengthens the nerves as to banish neuralgia. Even toothache and headaches are of rare occurrence. A pure diet makes pure, and therefore healthy blood. Good breathing, with its full supply of oxygen, gives energy to all the functions of life—gives *health*, in

short, and freedom from pain—which pain is the sign and result of the absence of health—that is, dis-ease.

Every function of the human body is naturally painless. Every natural function is naturally attended with a degree of pleasure. Pain is an indication of disease.

Mrs. Nichols found that ladies among her patients, who had suffered from long and painful labours, came, after a course of water-cure treatment—that is, a course of purifying and invigorating baths, with pure air and pure food, chiefly fruits and vegetables—into a condition of such natural healthfulness, that they had their children without the least danger, and with scarcely a sensation that could be called pain, to mar the maternal joy. She found, as I have in many similar cases, that natural and almost painless labours were the result of natural or healthful conditions.

What are these natural and healthful conditions? They are so few, so obvious, so natural, that one might think it quite needless to state them. The fact that there is such a need shows how far people have wandered from natural and healthful conditions and habits.

When a woman proposes to take upon herself those relations which will naturally bring about the happy condition of maternity; when she looks forward to marriage, and the usual results of marriage, her first thought should be preparation. And she does prepare in a way—in her outfit of clothing, and her care as to the details of housekeeping; but there is something much more important. No girl should marry who is not in such a state of bodily health as to fit her for all the duties and liabilities of the blessed and happy estate—as it may and ought to be—and that is a state of perfect health, and therefore of fitness for every function of the new and happy condition.

And I cannot see that *ignorance* gives any fitness. Ignorance is not virtue—it is not purity; it is, or may be, a real danger. There are cases in which girls and women are physically incapable of, or unfit for, the marriage relation. The man who offers to serve his country in army or navy undergoes a surgical examination. Marriage is quite as

important. Of course, every mother should know what is necessary to be known as to the physical conditions of her daughter. When the banns are declared in church, all persons are publicly warned, that "if they know of any reason why the parties should not be joined in holy matrimony, they are bound to declare the same as soon as possible."

In the usual ignorance of girls, the mother, or some matron who fills her place, should know what is needful to know, and give the candidate proper instructions for her guidance. Virtue is strengthened by knowledge. In nine cases in ten, girls who are "ruined"—girls who are "lost"—are ruined and lost through ignorance, because they do not know their danger, and cannot guard against it. I am clear that every girl, fifteen years old, ought to have so much of the science of life as I have given in my "Esoteric Anthropology," and in Part Fourth of my "Human Physiology the Basis of Sanitary and Social Science." I see no reason why every woman may not know all that Science can teach respecting the functions on which the health, the happiness, the very existence of the human race depends. Of all things, two are most needed to be known—the life of the individual, and the life of the race.

For a woman to become the mother of well-developed and healthy children, she should have health—a force of life equal to the performance of her own functions and duties; and also a pure and healthful life to give to them. No one, man or woman, should give a communicable, or hereditary disease, to his or her offspring. It is, at least, a matter for consideration whether we should risk the propagation of scrofula, consumption, or insanity. The breeders of children should be at least as careful as the breeders of domestic animals.

But nature tends to perfection—nature tends ever to reparation and to cure. What all should do in every case is to obey the laws, and, as far as possible, enjoy the conditions of health. Men carefully prepare themselves for any important enterprise. They go into severe training to

win a prize for skill, strength, or endurance. Surely a woman who has become or expects to become a wife and mother, should go into training for painless birth and healthy offspring—when the same means will promote both ends. Join the two motives then.

The one means is what every one should possess and enjoy. The one means is health, and health is the natural result of healthful conditions and habits. Healthful parents will have healthful children, and in a state of perfect health all functions are performed without pain and without danger.

What is Health? It is the fulness and perfection of life in all organised beings—in man, “a sound mind in a sound body.” The causes or natural conditions of health are pointed out in almost every chapter of this volume. Air, water, food, work, freedom, love—the full, harmonious development and exercise of all the functions of life.

The expectant mother, who is destined to pass on the treasure of life, must breathe plenty of pure air—breathe it for two. She must eat the purest and best food to make the blood that is not only to nourish her, but to build up her child, every drop of whose blood is made from the blood of the mother.

The food of the expectant mother should be as natural as possible—and the most natural food of man is fruit, and our best substitutes for fruit, in nice and nourishing vegetables. Less of bread and the cereals, and more of fruit and vegetables, will promote that condition of foetal development most favourable to painless birth.

Refrain from stimulants and narcotics. Strong tea, coffee, and alcoholic drinks, affect the nerves of the unborn child, which should be protected from every harm.

For the same reason, avoid all strong, exciting, or painful emotions. A violent emotion of the mother may affect even the physical formation of the unborn child. The wife, who is to be a mother, should not be troubled with care, or grief, or subjected to bodily or mental disorder. The happy mother has happy children—the healthy mother has healthy children.

All the conditions of bodily and mental or moral health influence two lives, and all the lives to come—a fact which should never be forgotten.

The preparation for love is in the birth, the inheritance, nurture, training, and education of the child. Father and mother give their united lives to their children, and should then give their united care to shield them from all evil.

A pure and healthful childhood is a preparation for love, and love, as it is the cause, should be the preparation for marriage, which is, or should be, the union of two full and perfect lives for the production of other beings which combine the elements of both.

Love itself is strengthening and curative. Men and women are at their best when they are in love with each other, and two lives mingle in hope, purpose, and enjoyment. The mental and moral influences of a happy courtship tend to the development and strength of both.

When marriage takes place—the union of two souls and two bodies, the health and happiness of both depend upon a wise and temperate enjoyment—an avoidance of that waste of life in sensual pleasure, which must injure them and their offspring. And when it is evident, from the cessation of the menses that conception has taken place, all the forces of life, in father and mother, should be saved for their offspring. Motherhood is sacred. The new being needs all the strength of both its parents. The father should protect, cherish, love with a doubled intensity—but he should be most careful never to injure or destroy. Sensual husbands are responsible for miscarriages, abortions, and many sufferings of their wives, and also for the weakness and vicious tendencies of their offspring. The sensual parent is the cause of “youthful errors” and wasted lives.

The expectant mother needs all her strength—all her life. Taking her food for two, she should have a pure and healthy diet—free from all exciting and stimulating elements—and chiefly composed of farinaceous substances, fruits, and vegetables. The more *natural* her food the better. Brown bread, wheaten groats, “Food of Health,”

milk, apples, pears, grapes, figs, tomatoes, potatoes, peas, beans, lentils—the nice vegetables that are, to a great extent, our substitutes for fruit, will give the purest nourishment to mother and child.

And during the nine months of gestation, the expectant mother should carefully avoid every thing that can injure her nervous system, and deprave the new life given to her loving care. She should not injure her own brain and nerves, or the forming nerves of her offspring with narcotics, from tea to alcohol, nor be subjected to even the smoke of tobacco. Bread, milk, fruit, make a perfect diet—brown bread and its equivalents, milk and its products; fruit and its substitutes and similars. No pork, or beef or mutton. The finest, most beautiful, most healthful children I have ever seen were nourished on the purest elements of food—before birth and after. Plain, simple, natural food, and especially the most natural food of man, makes the best blood for infant nourishment.

The preparation for childbirth cannot begin too soon. It should begin really with the birth of the mother. The one condition of perfect motherhood is perfect health. The very germ of life, formed in the ovary, should be perfectly healthy—perfectly strong—free from any taint of disease. Should be, but how seldom is! The germ may be scrofulous—it may have the taint of any heritable disease. And so may the microscopic sperm cell which unites with the germ, to make the new being, which is to live on through the infinite ages. Such work should be well done. The father is responsible for his share of this work of creation—the mother for her longer and more complex duties.

When conception has taken place, her preparation, which should have begun long before, becomes more important. Her work, her peril, her joy, are all before her. She must purify and strengthen her life.

Pure, fresh air now by night and day, for an added supply of oxygen, and no tight lacing that will hinder the free expansion of the lungs.

Work and exercise in the open air enough for health.

Women who work have, as a rule, the easiest and most rapid labours. Walk, ride, drive—do whatever invigorates and does not exhaust. Enjoy also society and amusements that promote cheerfulness; but avoid whatever exhaust the strength and lowers the tone of life.

During the whole period of gestation, great strength can be derived from the various processes of water-cure. A wet bandage around the abdomen, covered with flannel, will give strength and support. A cold sitz-bath daily, or even twice a-day—sitting in a tub or hip-bath—will strengthen the whole body, and specially the reproductive system.

Constipation can be prevented by an opening diet of fruit and vegetables, spinach, and other greens, but when it occurs, it is better to take water injections than aperient medicines.

When fresh fruits cannot be readily obtained, we can find everywhere a good substitute in stewed raisins, figs, dates, and prunes; and fruits preserved in tins, or better in glass, can be found everywhere. Dried fruits can be soaked in water all night, and then kept in a simmering heat, in the same water, until quite tender. Raisins and figs prepared in this way are cheap, healthful, and delicious.

With pure air, sufficient exercise or work, cheerful companionship, pure food, and the invigorating baths, and hydropathic treatment, the happily expectant mother need have no fear, but every assurance of a natural, easy, rapid, and safe “down-lying.” By all right-doing we have “the curse removed.”

“CHILDBIRTH WITHOUT PAIN OR DANGER” is the title of a paper in the first volume of the *Herald of Health*, the substance of which was published some thirty years ago in the *American Water-Cure Journal*, and then reprinted as a tract and widely circulated. On looking it over, since writing the above condensation, I think the importance of the subject will justify me in appending some extracts even at the risk of repetition. In the opening paragraph, I said of the tract:—

"A large portion of whatever credit may be due to it belongs to Mrs. Nichols, who was, so far as I know, the first to lay down the principles and carry out the practice of hygienic obstetrics, and who has treated of the same subject in 'A Woman's Work in Water-Cure.'

"The great truth to be learned by everybody is, that gestation and parturition are natural processes. It is as natural for a woman to bring forth children as for a shrub to produce flowers and fruit; and her organs are as naturally adapted for the purpose. In a state of health no natural process is painful. Pain is, in all cases, the sign of disease. It has no other use or significance. With a sore throat it is painful to swallow; with a diseased stomach digestion is painful; so is childbirth painful to a diseased nervous system, but never to an entirely healthy one.

"In its healthy condition, the uterus receives the germ of a new being, provides it with its proper nourishment, expands to make room for its development, and, at the time appointed by nature, dilates its opening, and contracts, by a series of involuntary and painless muscular efforts, so as to throw the infant into the new existence which its growth demands. It performs its own proper functions, just as the lungs, the heart, or the stomach perform theirs.

"What, then, has made the change? Why is woman subjected to all her pains, sufferings, outrages, and perils in the performance of the great function of her life? It is because the forbidden fruit of enervating luxuries and excesses is continually eaten. And just in proportion as women transgress the laws of nature, which are the real and unquestionable commands of God, just so far are they subject to the curse.

"Man has it in his power to incur all direst curses by transgression; or to avoid all curses and invoke all blessings by obedience to the Divine law. Industry makes of the barren earth another Eden. Temperance and cleanliness give health and happiness in all the duties of life. Indolence, self-indulgence, voluptuousness, and all sins against the laws which God has written in the structure of our bodies, bring with them the curse of deranged nervous systems, broken health, irregularity of function, disease, pain, and premature death. Every woman is an Eve, and forbidden fruits are all around her. If she listen to the voice of the beguiling serpent, hers is the woe. But, on the other hand, faith in God, obedience to His laws, and living in harmony with His works, assure to woman health, and safety, and joy in ful-

filling all her destiny. These are truths as incontrovertible as the principles of nature.

“By the immutable laws of nature, the sins of parents are visited upon their children to the third and fourth generation; and as the result of either ignorant or wilful wrong-doing, many women are born weak: some with bodies imperfectly developed, and with tendencies to spinal and pelvic deformities, forbidding the possibility of healthy and natural labours. All such women must suffer; but even to them, obedience brings its rewards, and their condition can be greatly improved, and in most cases their unfortunate liabilities lessened.

“We know that the blood in our lungs and skin requires the free access of pure air from the first moment of independent life; yet great numbers of women are smothered and poisoned all their lives. While they should breathe pure air day and night, at all times, they are continually deprived of it. In the curtained cradle, the close bed-room, the heated nursery, the crowded school-room, the unventilated church, ball-room, theatre—the blood never gets its share of oxygen, and the whole system becomes loaded with impurities. Every organ is weakened, and every function deranged. What can we expect but disease and suffering from such violations of nature?

“The system of reproduction suffers from every violation of the laws of health, and from every injury to the organs of any other function; but it suffers above all from the irregular or excessive action of its own organism. Stimulated to premature development and excessive activity by all the luxuries of artificial life, the reproductive system is broken down, its health destroyed, and what should be the happiness, the delight and glory of woman, becomes her dread, her misery, and her despair. The nervous systems of both sexes are too often wrecked ignorantly at an early period, and those of women suffer also from excess, which they seem unable to prevent, and which must be ignorantly inflicted, because no man worthy of the name would knowingly and wilfully inflict injury upon a woman he loves, and whom he has sworn to protect and cherish.

“When women are born with good constitutions—when they are nourished on pure and natural food—when they are allowed to breathe pure air, and enjoy healthful and strengthening exercises, neither kept in languid idleness, nor worn out with protracted toil—when their bodies are purified, and their nerves invigorated by the daily bath—

when their sexual organism is never unduly stimulated nor overtasked, and when, during the whole period of gestation, they are left free to this kind of natural training and preparation for the great event of woman's life, there will be an end to its pains and perils. The rapidity and certainty of its remedial action in acute, and its power over chronic, diseases; its simplicity, its universality, its harmony with nature, have attracted to hydropathy the sympathy and confidence of all intellectual persons who have given the subject the least examination.

"The water-cure preparation for child-birth is to establish the highest condition of health. We prevent the nausea and vomitings of a diseased nervous system; we continually strengthen the muscles of the abdomen; we daily give tone and energy to the organs of reproduction; and when we have produced that state of health which belongs to the woman of nature, we trust nature to do her own work, giving all the aid she requires, and careful not to obstruct or derange her beneficent operations.

"The pain of labour is caused by the dilatations and contractions of diseased organs. Free those organs from disease, and their natural functions are never accompanied with pain. In numerous instances, I have known the *os uteri* to dilate completely, the uterus to contract, and the child to be born with from one to three contractions, accompanied by so little pain as to scarcely discompose the countenance. This has been the case, not with Indian women, nor negroes, nor Irish washerwomen, but with delicate ladies, who, in their previous confinements, had had great suffering, but who had obtained all this blessed relief by means of the water-cure. Several cases of this kind are given in Mrs. Nichols' little book, 'A Woman's Work in Water-Cure,' in which she says:—'The writer has had a large obstetric practice for several years, and she has never had a patient who was not able to take an entire cold bath, and sit up and walk the day after the birth of a child. I need not say that life would often be the forfeit of even rising from the bed at an early period after delivery, where patients are treated after the old methods. The water treatment strengthens the mother, so that she obtains a great immunity from suffering during the period of labour, and enables her to sit up and walk about during the first two days after delivery. In all the writer's practice, and in the practice of other water-cure physicians, she has never known an instance of the least evil resulting from this

treatment.' It is in cases where the preparation has been thorough and complete that child-birth is almost and entirely deprived of its pains and perils.

"It is in such cases, with patients who have suffered greatly in previous confinements, that the labour has been so short and so easy, that they were scarcely able to say whether the contractions of the uterus and expulsive efforts were accompanied with pain. In three cases, which occurred on three successive nights, I was not detained over two hours, and these were far from being the most favourable. 'Are these efforts painful?' was asked of one lady, a short time before the babe was born. 'No,' she replied, 'it seems as if I had rather make them than not;' and now, in speaking of her confinement, when from habit she says, 'When I was ill,' she corrects herself by saying, 'No, I am wrong, for I was not ill at all.'

"But it is not only the time that is shortened in childbirth, and the pain that is lessened, but the danger is almost and in all cases of natural labour entirely removed by the treatment pursued. If the action of the uterus lingers, we give no poisonous and uncontrollable ergot: the cold sitz-bath acts like a charm in bringing on frequent and regular contractions. Convulsions are unknown in our treatment. Floodings are checked with great certainty, in all cases, by the application of cold water, and are prevented after labour by cold injections into the vagina, and the wet bandage. I have never had a case which I could not leave with safety in half-an-hour after the birth of the child, with an absolute certainty that the mother was in entire comfort—the after-birth removed, the mother bathed and bandaged, her linen changed, and she removed to a clean bed, and ready to get some hours of refreshing sleep. As to fatal flooding, or peritoneal inflammation, after child-birth, I have never heard of a case of either under water-cure management, nor do I believe such a thing possible, so surely are they guarded against by this mode of treatment. After-pains, so common with the ordinary treatment, are scarcely known in this; and the rapidity of recovery is in proportion to the immunity from suffering and danger. In many cases the patient feels as well as ever on the third day. Every patient who has been properly prepared by previous treatment gets up the first day, takes a sitz-bath, and is washed all over, taking two such baths daily. A week may be considered a fair period of convalescence, and I would not advise any patient to venture out under that period. I have seldom

found it necessary to make more than two visits after confinement.

"I have given a simple statement of facts connected with the treatment of female diseases and our own method of management in child-birth by the water-cure. These methods may differ somewhat from those of other water-cure practitioners, but they are such as we have found to be in all respects satisfactory. No woman who has once experienced the blessings of this treatment, would ever choose any other, and there is no doubt that, as fast as it is made known, it will be everywhere adopted.

"And now, in conclusion, let me recapitulate some of the benefits that this simple and natural treatment offers to women.

"It relieves their weaknesses, and cures their peculiar diseases without exposure, without indelicate examinations or manipulations, and the dangerous applications of the actual or potential cautery.

"It does away utterly with the cumbrous, disgusting, and mischievous instruments which women have been compelled to wear, to their great annoyance and real injury.

"It restores the tone of the entire system, gives action and energy to all their organs and functions, and prepares them to perform the duties, and enjoy the happiness of the marriage relation.

"It carries them safely through the period of gestation, preserving their health, increasing their strength, and preparing them in the best possible manner, for the period of maternity.

"It greatly shortens the duration, and mitigates and almost entirely prevents the pain of child-birth.

"It allows the immediate removal of the placenta, and prevents hemorrhage and after-pains.

"It removes all danger of puerperal fever and inflammation.

"It secures a rapid recovery, and a certain freedom from *prolapsus uteri*, and other affections, which so often follow child-birth with the ordinary treatment.

"It gives the best promise and security that can be given of healthy and well-developed offspring. The comfort, cheerfulness, and hope of the mother, seem to have the most happy influence upon the character and constitution of the child.

"For more particulars of the regimen and treatment by which these results may be secured, the reader is referred

to Mrs. Nichols' book, already quoted, to 'Esoteric Anthropology,' which has been a guide to so many women; and to Parts IV. and V. of 'Human Physiology the Basis of Sanitary and Social Science.'"

The importance of this subject—the good that may come to women from a knowledge of the laws of health, will be, I think, a quite sufficient excuse for the length of this important chapter, which, if vital truths could be estimated in pounds, shillings, and pence, would be worth more to all wives and mothers than whole libraries. Painless childbirth! Chloroform will give it; but the anesthetic is not free from danger to life; and childbirth under it, though painless, may cause very painful and lasting injuries.

No; what we want in this matter, as in all vital matters, is—HEALTH!

CHAPTER XXVI.

MIDWIFERY AND NURSING.

WE read first of Midwives in the Book of Exodus, when they were commanded to commit the horrible crime of infanticide upon the too fast increasing children of Israel and Moses was happily saved in a basket of bulrushes.

Man-midwifery is a rather recent product of modern civilisation. There are cases—one in a hundred, perhaps, in which it may be necessary to have a skilled midwife, or even a clever surgeon. But in all ordinary cases—especially where the conditions and habits of women have been at all natural, and therefore healthful, no assistance or interference is necessary. In many cases the husband, instructed by my “*Esoteric Anthropology*,” has given all the assistance that has been required.

Why is such help needed by women, any more than by the females of the whole animal creation? Birth is as natural as death, and death as birth.

I have a book containing two hundred illustrations of the positions chosen by women in childbirth, and the assistance given them by their husbands, or by midwives, or female friends. The less constraint the better. Lie down, sit, or stand. Some, in the intervals of the pains of labour, like to walk about. A strong hand at the lower part of the spine gives support and strength. A long bandage, or folded sheet, around the body, and held, or fastened to the bed-post, may help to bear the pains which generally attend more or less the contractions of the womb, and its natural efforts to expel the child. A long bandage, fastened to the bed-foot, which the patient can hold with her hands, and pull upon, gives a certain relief.

The surgeon, or midwife, when the labour is a little advanced, usually makes an examination with the index finger,

properly lubricated with fresh butter, oil, or vaseline, to ascertain if the membranes filled with water are expanding the mouth of the womb, and whether the head can be felt. In nineteen cases in twenty, the back of the head is pressing for delivery. The pains are caused by involuntary expulsive efforts, which gradually expand the mouth of the womb. Nature does her own work. In ninety-nine cases in a hundred, no interference is needed. Even if a hand, a foot, or the breach comes first, all comes right. For economy of time, surgeon-accoucheurs give chloroform, change the position by introducing the hand, or deliver with forceps. Sometimes, but in very rare cases, it is thought necessary to save the life of the mother by destroying that of the child.

When the babe is born, and you find by placing the hand upon the abdomen, that there is not one or more to follow, the first care is demanded for the child. You need some strong small cord, and a pair of sharp scissors. Firmly tie the umbilical cord, or navel-string, through which the babe has until now received its sustenance, about an inch from its body. An inch further, make a second ligature. Then cut off the cord between the two, and let the babe be placed on a soft blanket and given to the nurse, or grandmother, to be washed with tepid water and fine soap. A soft linen-rag may then be placed around the navel string, held by a bandage around the body—not too tight—with a loose, easy night-gown.

While this is done for the child, the mother needs some attention. A towel folded once or twice, and wrung out of cold water, should be laid upon the abdomen, to refresh the exhausted muscles, and cause the contraction of the uterus. But, before doing this, if you take the cord in the left hand, you can follow it up with the right, and, by a gentle pull with the left, and seizing the after-birth with the right, complete the delivery. If this be not done, it will be expelled by the contractions of the womb in a few hours. In either case the injection of a syringe full of cold water into the womb is most refreshing. The bed should, of course, be

protected by a folded sheet, or a mackintosh, and a broad wet bandage put around the body, and all made as nice as possible.

Now put the baby to its mother's breast, and let her have the delightful sensation of giving it its first food, which it will instinctively seek for, find, and enjoy.

Now rest and sleep. Bath—a cold sponging, night and morning, for mother, and a tepid, if not a cold one, for child. For mother also a sitz-bath, to restore and strengthen, and cold water injections with the vagina syringe.

In most cases a mother, treated in this way, may be up and about in three or four days; but it is better not to be in haste. Rest for a week, with the use of the syringe and the sitz-bath twice a-day. Eat moderately of simple food; take plenty of sleep, and have at all times the room well ventilated. If necessary, help the action of the bowels by an enema of cool water, but no medicine is needed.

With the sitz-baths and the cold water vaginal injections, and the wet bandage around the abdomen, worn through the whole period of pregnancy, the health and strength are regularly increased, and preparation made for an easy labour and a quick recovery; while the child is strengthened and helped as well as the mother.

And as plenty of pure blood is needed for both mother and child, the diet should all the time be quite healthful and sufficient, but never stimulating or excessive.

Let the young mother, expecting her first child, remember that, from the first development of animal life upon the earth, this process has been going forward—that it is natural—that upon it depends the life of the race, and that in ninety-nine cases in one hundred no medical or surgical assistance is needed—none but that which any good nurse or experienced woman can give.

In all cases in which it is possible, "follow nature" is the best rule. The mother should nurse her child. During nine months her blood has formed it; for nine months more, at least, she should still supply its food, and during this period her husband should not disturb these natural

processes, or take her strength for his enjoyment. This self-denial is his contribution to mother and babe. No man is the worse for this natural self-denial—natural, as shown by the fact that in perfectly healthy women the menstrual function is suspended through the whole processes of gestation and nursing. This is the reason why among the rich and luxurious, mothers do not nurse their children. They have wet-nurses to do their duties—poor married mothers, who neglect their own babes—and in many cases girls who have deliberately qualified themselves to be wet-nurses, in order to get good places and good pay.

In Paris, it is the custom to send babes into the country to be nursed, which is the direct cause of a great infant mortality, both of those put out to nurse, and of the babes these rob of their natural sustenance. We cannot violate the laws of Nature with impunity.

CHAPTER XXVII.

NURSING AND TRAINING.

OUGHT the mother to nurse her child? Nature says Yea, with many voices. For nine months the mother, with her own blood, has built up the body of her child. It is bone of her bone, flesh of her flesh. The father has given a microscopic cell—but in that what potencies of life and development! For, though the child be formed in its mother's womb, and of the matter taken from her blood and nerves, it may much more resemble the father than the mother, in form and features, character and temperament.

We do not know the laws or processes of hereditary transmission of physical or mental qualities, but breeders of animals, more than breeders of men, have observed so many facts that by a selection of males and females they are able to greatly modify the forms and character of sheep, cattle, dogs, and birds. And where men and women are left free to choose their mates, it seems probable each will be naturally attracted by the very qualities required for the perfection of their offspring and the race. We know that opposites attract. Male and female seek and accept what they lack. Tall and short, fair and dark, mate together, as already noticed. We must follow Nature—trust to Nature—as we are quite well disposed to do, when some fashion does not hinder.

In “A Letter to Mothers,” written in 1879, and “printed for private circulation,” Mrs. Nichols says:—

“Writing to mothers, I write to all women—for all have the maternal heart, and to all the life and future of the race are entrusted. All are, or may be, or might have been, mothers, and all have, in a greater or less degree, maternal relations and responsibilities. The child with her doll is in the possession and exercise of the maternal instinct which guards the future of the race. The future of England, and

of the human race, is given to mothers. Twenty years hence, the young children of to-day—the new generation—will have the interests of this great Empire in their keeping. Therefore, to all who have the mother-heart, and who love God in the good of children, I write this letter.

“To give health and strength to the weak, to give wisdom to those who lack, to give knowledge to those who will improve by all they learn,—these are the best gifts for present and future generations; for the life that now is, and for that which is to come.

“Women are everywhere ill, and as we cannot give to children the health we do not ourselves possess, children are ill also. Miss Cobbe writes, in a fashionable Magazine, on ‘The Little Health of Women. Doctors and chemists draw at least three-quarters of their revenues from female patients. Vaccination is made compulsory by Act of Parliament; but there is no compulsion to teach the laws of health, or to practice them. In the ordinary ways of living people are either ignorant of the conditions of health, or they wilfully disobey them, and when children are taken ill, they send for the doctor.”

It may be well in any serious illness to send for a doctor. He takes the responsibility. People expect it, and blame you if you do not; but it is better for mothers to know how to avoid such a necessity. The best way for children and adults is to avoid disease by living in the conditions of health. The father and mother should equally live in those conditions, and above all the mother, from whose life her child lives before birth, and, in the natural order of things whose life still sustains it during its first year.

The nursing mother, or the nurse, breathes, eats, drinks, for two. Better a healthy wet-nurse, than a feeble or diseased mother. Better the milk of a healthy cow, than that of a feeble, sickly woman. But, truly, there should be no unhealthy mothers, and a woman who is not fit to nurse her child is not fit to have a child. No man should beget a child unless its mother can give it a good store of vitality, and is so able to nurse it that it will be a good as well as a delight to both. No doubt there are good foster mothers at need—but, in ordinary cases, they should not be needed.

In individual cases a child may do better with wet-nurse

or bottle ; but we know that with the mass of children put out to nurse, as in the environs of Paris, there is a great mortality. And when the motive is the love of pleasure—surely the parents are responsible for this sacrifice of life.

The conditions of health for the nursing child are few and simple. It wants pure air to breathe by night and day. Nursery and bed-rooms must be perfectly ventilated, and the more of the free, out-of-doors air, and the more light and sunshine, the better.

The rule in respect to clothing is warmth and ease. No bands, no pressure, no constraint. Give baby the free use of its limbs and its lungs. All its clothing should be as porous as the down or feathers of birds, and the wool, fur, or hair of quadrupeds. Nature is our model and guide.

Perfect cleanliness. No re-absorption of matter once expelled from the body. It is said that millions of “the great unwashed” are never completely washed but twice—once when they are born, and again after they have died. A baby should be completely and thoroughly washed at least once, and, better, twice a-day—morning and night. The water should be soft, if possible ; it may be tepid or warm, but if the latter, it is well to end the bath with a quick sponging with cold water, followed by a thorough wiping and brisk rubbing, finishing with the hands—flesh to flesh.

So long as the babe lives upon its natural food—the milk supplied by its mother or nurse—the diet, habits and conditions of these providers of its blood-making materials are of great importance. The milk that is to nourish a babe should be natural, pure, healthful. It should not contain any elements of disease. The milk of cows and goats is made from grass. Too often the milk of human nurses is made of highly seasoned flesh, and tainted with tea, coffee, beer, gin, tobacco—all tainting the life, which should be kept so pure. Children are trained drunkards from birth. What wonder that in Liverpool, Manchester, Glasgow, nearly a half of all who are born die in infancy ?

The first food should be pure milk ; and if the milk of

the cow is used as a substitute for mother's or nurse's milk, it should be diluted by the addition of water one part to four of milk, and the addition of sugar enough to bring it to its natural taste—human milk being a little sweeter than that of the cow.

Milk for children is made more digestible by being diluted with rice water or barley water.

Bread and other farinaceous foods are not well digested in infancy; but while milk is the natural, staple food, fruit comes in early as a healthful addition, and ripe, fresh sub-acid fruits are as sanitary as they are delicious.

The nearer the nursing mother or wet-nurse keeps to the vegetarian standard—the less flesh she eats, and the less of salts and condiments, the better for the child. All alcoholic drinks taint the milk. It is to be feared that a taste for intoxicants, which may become a mania in after life, is not seldom caused by mothers' or nurses' milk in infancy. Of course, it may also be inherited from a drunken father; but a babe in arms will surely have a better chance to escape the curse of drink if brought up a strict teetotaller.

A pure body, pure air, pure water, pure food—these will make healthy, happy, useful men and women, to be the joy and treasures of the world. Wise and healthy parentage will prevent the great scandals of our time, infantile disease and infantile mortality. All disease and all premature death is unnatural. The only natural death is that of old age. Infant mortality is a national disgrace—a disgrace to civilisation.

If life be worth living, a vigorous, healthy life must be the best. Since men cling to life in spite of disease, pain, and all sorts of physical and mental distress, life must be worth living; and whatever is worth doing at all, is worth doing well.

To live without enjoying life—to live sadly and painfully—may be infinitely better than not to live at all, but surely a life of health and happiness is worth trying for; and as such a life is natural and attainable by the simplest, easiest methods, there is no reason why every one should not enjoy it.

Therefore, our children should be *well born*. Therefore, our infants should have the best nursing and the most healthful conditions for perfect development of body and mind, and the fullest use and enjoyment of life. The improvement and perfection of the human race depend upon wise marriage, healthy birth, good nursing, and the harmonious culture of all the faculties—upon all that forms, educates, cultivates, and perfects men and women, so that the race may go on ever increasing in power and wisdom. And the basis of all is health.

It is well to make a good beginning. The food of a nursing child is made, day by day, of the food of its nurse. If she live upon pure, simple, healthy food, such as good bread, fruit, vegetables, etc., she will have bland, pure, rich milk for her babe. If she take meat dishes, with salt, pepper, spices, and drink beer, wine, spirits, tea, coffee, the babe will get its share of all these condiments, stimulants, and narcotics, and its stomach and nerves will suffer accordingly. When a nursing mother gets drunk her babe is liable to die in convulsions. If a child so pampered and drugged should live, it will probably suffer all its life from tastes fostered and habits begun in infancy. Many a felon in penal servitude, many a murderer who has died upon the gallows, might trace the causes of his fate to the vices of his nurse. Mothers cannot be too careful of their own habits, nor of those of hired nurses. Better trust a healthy cow, than a nurse of doubtful habits and morals.

While I am speaking of mothers and babes, who hold the future of the race in keeping, I may say a word for the health of wives. Many years ago I explored the graveyard of a small American town. A large portion of the graves were those of women between 30 and 40. They were recorded as the first, second, and third wives of highly respectable citizens, and near by were the little graves of many children. It is not healthy for any woman to have twelve children in seven or eight years. There are very few with vitality enough to bear such an expenditure. One has only to make a little search in

churchyards to see how many women are sacrificed to the selfishness of men.

I do not see that I can go very deeply into this matter here—but it is one that clergymen and physicians, and perhaps all men and women, ought to consider. I do not see the benefits of ignorance on any subject of human interest. It is not a speculative, but a practical question, and affects the health and lives of millions. Men and women should be careful and protective of each other, and both should unite to do the best they can for the coming generations. Give children good constitutions, good habits, and a good education, and leaving them property is of small importance. If they are worthful, it does not matter how much or little “they are worth.”

I do not concern myself about the right of women to elect Members of Parliament; but their right to live, and to enjoy such health as will enable them to perform their obvious duties no one can question. I do not care to press the matter far. If men would treat their wives with as much care for their health as they show for that of domestic animals there would not be much cause for complaint. The same may be said as to the sanitary conditions of large populations. When the men, women, and children of manufacturing towns are as well cared for as to lodgings, air, cleanliness, and food, as racers, hunters, and packs of hounds, we shall have reached the golden age of sanitary science and practice. As it is, an English nobleman who spends twenty thousand pounds a-year on his stables and kennels, may draw his revenues from people living in horribly unhealthy and demoralising conditions.

Why should the revenues drawn from people so badly housed and fed be spent on dogs and horses? Why not spend at least a portion of this money in improving the condition of human beings? Why spend millions for sport, and so little in sanitary improvement? Why should so large a portion of the revenues of this country be drawn from its vices, when virtues would be far more profitable both to Government and people? Or, if it is right to tax

one vice, why not others? Why not collect a revenue, for example, from gluttony as well as from drunkenness? Why not tax all luxuries as heavily as alcohol and tobacco?

But you may think I am diverging into politics. No; I have no partizan opinions to promulgate. The only politics I can care for are those which will secure "the greatest good of the greatest number." I believe that simple justice, or equity, in government and legislation, must infallibly secure the greatest good of all. Give all men their rights, and no one can possibly be wronged. There can be no right to do wrong. Freedom is the right to do right.

The condition of all right action is that state of being from which right action must come. That state of being is HEALTH—*mens sana in corpore sano*.

In this matter of the promotion of the health of children Mrs. Nichols most zealously laboured from the beginning to the end of her remarkable mission. The evidence is scattered through all her writings. Of the injuries which come in childhood she says:—

"Many a delicate child might be saved, instead of sacrificed, in the process of education. A curved spine in youth is often easily cured. When it has become fixed in maturity, we can only give strength to sustain the sufferer under the malformation. Delicate lungs, which are almost always accompanied by cerebral excitement and morbid mental activity, may be cured, if taken in time, by proper treatment and training. A watchful care over study and exercise, and a truly healthful training, often render delicate children stronger in their maturer years than strong children who are neglected, or who have wrong training and treatment."

She was tenderly regardful of those who are often considered as outcasts, and says of them:—

"There are children who have a threefold claim upon us—children whom neither father nor mother can own, and whom society regards with shame and aversion—

‘The sin forgiven by Christ in heaven,
By man is cursed away.’

"Women, more sinned against than sinning, have been

led to self-destruction, and in insanity have even destroyed their babes, because no helping hand was held out to them. These children are often remarkably intelligent. They are a power for evil or for good.

‘Whoso the heart of man thrusts out,
Straightway the heart of God takes in.’

Mothers, she held, should learn, as they easily may, to be the guardians of health, the nurses, and even the physicians of their own families. She says:—

“The universal custom of the higher classes is to send for the doctor, and for the lower classes to go to the dispensary, and to have a doctor when he can be had for nothing, or for such small sum as the poor can pay. It is impossible to change the customs of a people except by slow degrees. If we can persuade them to adopt healthy habits, and thus prevent disease, we have done much. But we cannot be content with this. We want to educate mothers to deal with the every-day ailments of the family.

“All sorts of ailments are aggravated in the time of teething. Much strength is taken to bring the teeth forward, and make them perfect for their work. Whatever makes a child hardy and strong, before or after its birth, makes the time of teething safe and easy. The mother who nurses her child may not always give as healthy nourishment as the milk of a clean, healthy cow, but she gives sympathy and strength—what is generally called animal magnetism, such as comes not with cows’ or goats’ milk, or any artificial feeding. A nurse may love a child dearly, but the mother, if she is fit to be a mother, has a much nearer relationship to her child, and gives it a much more intimate life.”

In another paper, writing of her work for health, which swallowed up all other ambitions, she says:—

“When I look back upon my youth with all its work and study, its immense reading and writing, the entire ignorance of the laws of life and health in which we all lived, I cannot see how I lived through childhood and youth. It is not to me matter of astonishment that so many children die, or that so many wives suffer more than a thousand deaths, and hardly live half the usually allotted three-score years and ten. The wonder to me is that people live so long as they do. I am convinced that if my father had obeyed the laws of

health his life through, as I have since I knew them, he would have lived an hundred and fifty years.

"People bury their years and their strength under burdens like these, and then wonder that they have pain and sickness. Doctors try in vain to cure the illness thus caused. They live by these evils, and die from the same causes. During forty years I have striven to teach women, wives, and mothers that there is a law of life—that there is sanitary science. During the last thirty-three years Dr. Nichols and I have taught, so far as has been possible to us, the science of human life. I beg my readers to go with me a little farther, and see how in myself, in my own suffering organism, I learned much of this science. Men and women are honoured for success in literature. It was once my ambition to be a poet and a novelist, to be honoured in this world, and by this world, but in myself and all around me I saw sickness, suffering, and death. I saw the highest promise of the young and gifted broken by disease and buried in the grave. I mourned, I agonised over the sin and sickness of the world. I forgot all ambition, all the beauty of art, all the triumphs of a world sentenced to death—sinful, unnatural, premature, and in all ways terrible—because of the suffering, the loss, the mourning, inflicted on all.

"Then I took my place as a worker for this human race, most especially as a lover and teacher of woman, the mother of the race. For more than forty years I have wrought for the redemption of woman—the best men have been my helpers.

"Parents cannot give their children what they do not possess. Vigour of body and of mind are inherited, as are weakness and imbecility. It is true that nature often works in a wonderful way to save children, and to make them better, mentally and physically, than their parents. And then, again, the reverse of this is true, for the matter of disease is sometimes thrown upon the new being, and the child becomes a mass of disease that cannot be born alive, and the mother becomes much better for the birth of what is truly a scapegoat to carry off her evils.

"In the time of gestation, and also of lactation, a highway is made for the blood to nourish the foetus, and then the infant. Diseased blood goes to the uterus. The wonderful provision of the capillary system of vessels that takes the best nourishment of the blood to the babe by means of the placenta, often saves the infant from grave disease, but causes schirrous adhesions of the placenta—called by the

common people 'sticking of the after-birth.' This is a great peril that unhealthy mothers are subject to. It often causes the death of the mother, while the child is comparatively healthy.

"Another peril to the scrofulous mother is what is called 'broken breast.' The blood goes to the mammary glands to secrete milk, and the dead blood globules are deposited in a mass in the breast, which ultimately suppurates, and the blood is often cleansed in this painful manner, and the child's life saved. It is safer to wean a child if this evidence of scrofula is given in the time of nursing."

Let me conclude this important chapter—or, at least, chapter on an important subject: the care and nurture of infancy—with some extracts from a paper by Mrs. Nichols on the School of Life she wished to establish, and to a certain extent did begin, at Malvern. She said:—

"We have now at our Home, Aldwyn Tower, Great Malvern, a class of ladies, from fifteen to thirty years of age, engaged in the earnest study of the laws of life. Several are invalids, who join the practice of hydropathy to the study of human physiology. Some will be qualified to be nurses or physicians, at least in their own families, and all will know how to guard and improve their own health, and give good advice and efficient help to those who need them.

"The want of the age is a healthful, sensible, and really useful education for women. We don't want them to be drudges or 'kitchen fiends,' but every woman should know how to prepare healthy food, to make comfortable clothing, and to direct, at least, all the operations of house-keeping. Ignorance in such matters is disgraceful, and may be a great misfortune. A lady, forced to earn her livelihood, may stipulate that she shall not be expected to do anything menial, but a lady may not always be able to get everything done for her; and, in any case, it is no harm to know how such menial things as making a loaf of bread, making a soup, brushing a carpet, or laying a fire, ought to be done. True independence consists not in having plenty of money, but in being ready to meet the emergencies of life.

"Above all, women should have such an education as will fit them for the most important functions and duties of their existence. Women are the mothers of the race; and the health, and morals, and well-being of humanity

depend upon them. That their children may have sound minds in sound bodies, they must themselves have physical health, and mental and moral culture and development. Woman is the pivot of human society. Women bear men as well as women, and women are the earliest, and therefore the most important, educators of both sexes. The boy, as well as the girl, gets the sustenance of the body and the bent of the mind from the mother. It is the life of the mother that builds up the child from the microscopic germ to the weaned baby. The first ten years of life are those in which more is learned than in all the rest, on which more depends, and during those years all children are, as a rule, under the care of the mother. Happy the mother who is fitted to give health and training to her children!

"In our School of Life, we wish first to aid women in preparing to do the best things for their own development, and then in the work of educating the world. We wish to teach what is most useful and what has been most neglected. A woman may be queen of a nation—Empress of vast dominions! she is in all civilised lands the sovereign of society, and the centre of that unit of social life—the home. Her place in romance and poetry is but the ideal of her true sphere in life. She often is—she always should be, and therefore should be educated, and in every way prepared to be—the guide, the solace, the consolation, the moral and spiritual support, the 'ministering angel,' of man. If man is to protect, cherish, reverence and love woman as, for his own sake, he ought to do, she must become in every way worthy. And if all women were what they might be and ought to be, the oft-quoted sentiment which the better side of the late Lord Lytton gives to one of his heroes, would be so all-pervading that the outrages upon woman we read of in almost every day's police reports, not in dark and distant corners of the earth, but right here in civilised, enlightened, Christian England, would be impossible. When women are no longer beaten and kicked to death, and sometimes subjected to more horrible outrages in England, we can go and teach humanity to Bashi Bazouks and Circassians, Calmucks and Cossacks. The civilisation of men is manifested in their reverence for women, and the duty of women is to make themselves worthy, in every way, of the reverential affection of man. What women need to understand is their relation and duties to their husbands, their children, and to society. Whoever best can teach them that lesson in sermons,

lectures, novels, poems—in whatever way—renders the highest possible service to humanity.

“Our School of Life is a humble and imperfect effort in this direction—a germ, perhaps, of a larger institution, which may include children, youth, and adults, in which learners will teach, and teachers learn. For a real school should be an enlarged family—a family of families, and not a mechanical institution, in which children are crammed with undigested 'ologies. We may come to the realisation of our ideal in education if the world move fast enough; if not, the idea may germinate and grow when our earthly labours are ended; but here and now we have made our small beginning. Our pupils are gathered into a healthy and happy home. Twice a-day they assemble for lectures and conversations. They read, they sing, and play; they go by turns into the kitchen, and learn to make good bread, nice puddings, and all kinds of nourishing and healthy dishes. They live upon pure food, and take invigorating baths and exercises. Those who are ill are cured, and learn how to cure others, and all study diligently the pivotal science—the science of life—and all learn the very simple secrets of health and happiness. It is very pleasant to teach in such a school as this. It is a heart to heart talk with dear friends, full of the charm of loving-kindness, and an all-embracing charity.”

CHAPTER XXVIII.

INFANCY.

AMONG the manuscripts left by Mrs. Nichols is a short paper on "Infancy," written in pencil, and dated "Aldwyn Tower, Great Malvern, March 5th, 1872." She says:—

"The most important of all the works of Nature is a child. As the babe is, so must be the man or woman. Education, training, moral culture may do much, but they cannot undo the sins of parents, which have become a sad and often fatal inheritance to their children.

"We should begin the work of training our children in our own lives. Trained animals are valuable, because their improved faculties are inherited by their offspring. Birds are more difficult to train than quadrupeds, but their developed faculties are quite as certainly transmitted.

"The training of a child for good is sure to reappear in his or her children; and this is often the case when the parent has fallen into bad habits. This should encourage us to great perseverance in this good work.

"Many have been discouraged as to the moral training of the children of degraded and vicious parents, by the want of success experienced by sisters of charity, Shakers, and philanthropic societies, which have taken large numbers of the children of the poorest, most ignorant, and degraded classes.

"A certain proportion turn out badly in spite of all our efforts,' they say. It is a sad fact that the sins of parents should be visited so heavily upon their innocent offspring, but it is as natural as that the twig of a tree should, when planted or engrafted, bear its proper fruit.

"But much can be done.

'Just as the twig is bent the tree's inclined.'

When people understand the laws of health, the virtues of cold water, temperance in all things, variety in occupation, and, more than all, the sustaining power of sympathy, of

friendship, and true brotherly and sisterly affection, more will be done in reformatory education.

“The natural sympathy, attraction, and influence of the sexes for each other may be a great power in reformatory education, but there is in it the danger of sensuous and sensual excitement and injury ; but this must be wisely guarded against by a pure and temperate life, and the freedom and purity of friendship. Selfish and sensual parents give their own bad lives to their children. It may be that their own existence was as little desired as that of their children, so that what should be wise generation becomes a series of accidents.

“For the good of the individual and of the race, all parents should love each other—that is, none but those who do love each other should become parents. They should also have such a love for their children as will enable them to bear cheerfully all the trials and incidents to the bearing, nursing, and training of their offspring. It is too great, too important, too far-reaching a work in its possible consequences to be entered upon thoughtlessly, or without due preparation. Fatherhood and motherhood surely need as much preparation as the learned professions. If our girls would devote as much time and trouble to motherhood as to music, the world would be more harmonious.

“The man who would be a good husband and father—who would save his wife from the usual sufferings of gestation and parturition—suffering often fatal, and always fraught with danger to the health of mother and offspring—must learn the duty of regulating and restraining his appetites and passions. Temperance in all things is the law of all wholesome, natural life. From the moment of conception to the end of nursing, the mother and child should be wisely and lovingly protected by a sacred and chivalric self-denial. The babe in the womb and at the breast is sacred. The wise father and the tender mother must join to guard it from every danger, and especially from the greatest of all.

“There are those who say this virtue is impossible. I know that it is possible, as it is also most desirable. Never, until the wife can thus be protected from amative excitement during pregnancy and nursing, will the pains and dangers of child-bearing be avoided—never, until this greatest of the rights of woman be granted, will women have health for themselves, and be able to bear healthy children. The needless and virtuously avoidable ill-health, anguish, and agony of maternity, is simply incalculable.

“All rights are contained in this one right of a woman to preserve her own life, and the lives and health of her children by a wise and necessary marriage chastity. In so sacred a function, use is above all pleasure—all sensual gratification. We have but to study nature to find the law of all animal life, and we cannot doubt that this is the law for unperverted man—the law of health for the individual and the race—for man as for all other animals. If we have lost our natural instincts, we must all the more use our reason.

“All rights are concerned in this central, pivotal right of a woman to preserve her own life and health, and the life and health of her children. Useless expenditure of vital force is always a waste of life; but in this matter it is robbery as well as waste. It is a matter which does not concern one or two only. It concerns, or may affect the lives, faculties, characters, or health and happiness of unborn generations.

“Surely an act which may affect the lives of men and women for centuries should be guided by knowledge, and wisdom, and conscience—which is a regard for the highest good of humanity. But when a wife is made a harlot and the rights of both mother and child disregarded in a selfish love of pleasure divorced from use, an amount of nervous power is wasted which would give a degree of health to mothers and children now unknown, and inconceivable to those who are ignorant of the true science of human life.”

It was, perhaps still is, “the voice of one crying in the wilderness,” but the voice which proclaims the truth, and vital truth, will yet be heard. Surely a plea for the rights of women and of infancy must be heeded. In a pamphlet called “Vital Law,” published by Longmans, 1869, in an argument for God and Immortality, she says:—

“This faith in immortal and eternal life alone gives value to existence. The Apostle says, ‘If in this world only we have hope, we are of all men most miserable.’ How inexpressibly bitter the thought that all wisdom, all knowledge, all that we reverence of the good and the true, all the tenderness of conjugal, paternal, and filial love, are only for this brief life—the darkness of which they have lighted, the burdens of which they have enabled us to bear!

“How sad to think that the mistakes of this life can

never be corrected; that our shortcomings and sins can never be atoned for; that the growth and achievement of the human soul are stunted to threescore years and ten! The garnered knowledge from experience, the wisdom and goodness that we reach when the circle of sin and suffering has been completed, the culture of art, the worship of the eternal beauty, must all these end in oblivion, and be lost in the infinite darkness of annihilation? How gladly we turn from such a fate, and rest in the infinite and all-living Love! 'All things once, are things for ever.'

"All men are contained in one man: hence the law of life for the real—the spiritual, and the apparent—the material, humanity, is one. To assume that the human soul is confined in action, or limited in duration, by the material human body which is apparent to our materialised senses, is a most partial conception or consideration. We might as well assert that the water ceases to exist, because, as invisible vapour, it escapes from our visual perception, as to assert the same of spiritual man. Every soul must be willing to give its life for every other soul, instead of holding or hoarding for self. To give is not to waste. To give is to serve. As the sun gives to all, as the sap in the tree ascends to all, as the blood in the body circulates over all, so should the life of love be free to all. Self-love refuses the worship and service of God in the good of all, beginning with the neighbour; that is, the one whom in the order of life we should love and serve.

"Infant mortality, before and after birth, with and without violence, seems to be the culmination of the sin of our race. This culmination belongs to civilised and Christianised people. We are not considering savage or barbarous peoples; we are beholding the blighted humanity of a Christian land—[with children dying, in English towns, at the rate of 240 per 1000 during their first year of earthly life!] The sin and sorrow, the crime and shame, the disease and premature death of this blighted population, are far less than they would be, but for the conditions or the crimes by which living birth is hindered.

"In this condition of the human race, are we to keep silence? Are sin and sorrow, heaven and hell, forbidden subjects? If a cobra had bitten a child in its cradle, should we not warn the parents that they might seek a remedy? A serpent more deadly has bitten millions of babes! As a physiologist, as a pathologist, as a physician, as a Christian, I cry in the ear of the nations—*Infant mortality is the*

culmination of crime, of sin against God in the transgression of the Law of Life. Woe, woe to the world ! for its unborn babes are martyrs by millions ; and of those who are born and nourished, the half die in a miserable immaturity, and the remainder live to suffer, if not to sin.

“ In the central sin of the human soul, the profanation of the creative love, lies hidden the cause of the spiritual want that covets, and the physical weakness that seeks, stimulants in intoxicating drinks and substances ; that seeks a false life from these, when the true life is lost by disobedience. The soul covets and accumulates property unjustly, as the body asks for the false support of that which is not bread, and which gives no true nourishment. The strong prey on the weak ; fraud and fear take the place of violence and enforced submission.

“ Let it be understood that the law of love is the law of life, spiritual and material. Holiness of heart and health of body are correspondents of each other for the race—not for individuals. We see individuals striving to make atonements. Some give all for those who would hoard all. Some live meagrely, perhaps starve devotedly, for those who live in luxury. The celibate gives his or her life to labour for the sanctification of children born from self-love and self-indulgence—born in a chance or compulsory maternity. The celibate resigns for these the privilege of becoming a pure father or mother. Everywhere devotion proves that God is our Father, and that His Spirit strives to redeem us.

“ Healthy infancy for this world must be from a pure, unselfish will, a desire to offer to God and man the best infancy, combined with the best health of body from ancestors, and from obedience to hygienic laws and conditions. Generation in self-love, which is lust—the chance and compulsory maternity of the world—violates all law in one fatal act. Women, the embodiment of the love principle, is profaned, desecrated, made a thing, made property, and crucified in all holy aspirations and living uses. All diseases are generated ; all crime is born ; all injustice, all impurity, pain, sorrow, death.

“ The law of growth, of production, and of reproduction, is in the life of every living thing. The tree has its infallible law, the blade of grass, the smallest and the greatest living thing has its law of life. Every living thing and creature, except man, innately or instinctively obeys its law of life.”

Thus eloquently did she plead for a “ holy infancy,” and

with that the life and health of all humanity. We talk of human progress and perfection, they come inevitably by the struggles of life and the survival of the fittest; but in the human race the result may be immensely hastened by effort, education, and the knowledge of, and obedience to, the Laws of Life. Man stands widely apart from all other animals in his power of self-knowledge and self-improvement. We train the lower animals—we educate man. He alone has this power of conscious self-improvement by the acquisition of knowledge. He alone, so far as we can judge, has the idea, the hope, and the scientific proof of immortality.

To this chapter on infancy, and in confirmation of what is taught in preceding chapters, I wish to append a single testimony, out of hundreds that might be given, in the following letter to Mrs. Nichols:—

“My dear Mrs. Nichols,—It is with mingled feelings of pleasure and gratitude that I now write to you. For two years past, Dr. Nichols’ name has been a familiar one in our household. I often used to wonder if there was a Mrs. Nichols, and thought, if there was, how dearly I should like to know her. A year ago I learned that there was, and hastened to get your ‘Woman’s Work in Water Cure.’ Before I had read two pages of it, I knew and loved you as a true friend and helper in the noble work that Dr. Nichols’ whole heart is engaged in. With what pleasure we have been taught by you, through the *Herald of Health*, no words can describe. Your tender love and pity for little helpless children has bound my heart to yours for ever.

“I have visited a great deal in those wretched slums (which Dr. Nichols so touchingly describes, in large towns and cities) in Bradford, and have tried to feed, clothe, and comfort those all but naked little forms, and with what an aching, bleeding heart I have had to leave these little, pinched, and wistful faces, to unloving, and sometimes brutal parents, God alone knows!

“My friends think that I am wrong to run the risk of infectious diseases, seeing that I have little children at home; but it is *because* I have little ones at home that I do it. If I were not a mother, with a mother’s heart, that heart would have known a thousand times less anguish, and less willingness to help suffering humanity, than it

does. I am thankful to say, that through Dr. Nichols' and your writings, we are slowly but surely teaching them what a pure and happy life is.

"We have all Dr. Nichols' works, indeed, I think, without an exception, *everything* he has so far introduced to the public, and I need not tell you that for every ailment that comes to our knowledge, we never lose an opportunity of mentioning your name—and an honoured name it is. We make no doubt that it will be handed down to generations yet unborn.

"But now I must tell you about my baby—for babies have the warmest place in my heart—or rather 'Dr. and Mrs. Nichols' babe,' as its father and I call it. At the very commencement of pregnancy I thought, that if any endeavour or self-denial on my part would give me a healthy babe, it should be so, and I think I may say with truth that I carried out Dr. Nichols' advice on that subject to the letter; the result is a pure and beautiful babe, our hearts' delight, and before I go further, I must most truthfully indorse your oft-repeated statement of 'Painless Childbirth.' With all my five children, my medical attendant has only arrived in time to be present at the birth of one, and then gave me no assistance, as I needed none. Without exception, my first labour pain has aroused me out of a sound sleep during the night, having had, in some of the cases, no previous warning. I have gone on steadily for about an hour, once it was rather more, and was then easily delivered, so easily this last time, that the one lady who was with me would not believe that I was in labour (for I went about the room till the last minute) until she heard my baby cry. The child is now seven months old, and has six large teeth (which we never know are coming until we see them). He can pull himself on to his feet by anything he can lay his hands upon, and stand firmly without holding; his limbs are round and firm, and, as all remark who see him, he is a very pure-looking child, for, of all pretty pictures, it is one to see his rosy flesh from head to foot, after his morning bath, and the use of the Sanitary Soap. And I must add that since the day of his birth until the present moment, regularity of meals and sleep, strict cleanliness, and fresh air, have been his. His food has been only milk so far, and, to follow Dr. Nichols' advice, will be until he is one year old. It is a great comfort for me to know that my husband and myself are in one mind in these matters.

"Yesterday I was much amused with my eldest boy

(who is eight) marching in, triumphantly holding up the first volume of the *Herald*; he had been to town with his grandfather, who had bought it for him for his very own; he betook himself straight to the nursery, where he remained a long time, coming frequently to me to read extracts out of it, for it was in vain that I told him that I almost knew it all by heart. I fear I must have wearied you with my long letter, but my heart is so full of your goodness, you must let me plead that for excuse. If we do not tell you how grateful we are, how will you ever know? Will you accept the enclosed with our wishes for your success in your work. Trusting that God's richest blessing may for ever rest on you and your good husband, I remain, dear Madam, yours very affectionately, ———."

And, as a contrast to the beautiful ideal of motherhood and babyhood, given in the above letter, I beg to give also a paper from the *Herald of Health*, entitled "King Herod in Birmingham" :—

"Dr. Hill, the distinguished medical officer of health of Birmingham, and a nephew, we believe, of Sir Rowland Hill, has reported to the authorities of that enterprising and enlightened town, that between thirteen and fourteen hundred infants, under one year of age, die there from preventable causes every year.

"This means that in one English town, which is by no means the most unhealthy, there are nearly fourteen hundred cases of infanticide in every year. If Birmingham, with its high and healthy situation, is a fair average for the whole country, and we take this as an average preventable infant mortality, then we have in the United Kingdom 140,000 children dying every year under one year of age, whose death could be prevented by proper care. Herod's slaughter of the innocents was worse, no doubt, as to the motives, than most cases of infanticide in our time and country, but it was not so extensive. And there is no doubt that of this large number some are wilfully put out of existence, and a great number are permitted to die of needless neglect.

"There are many facts which go to show that wilful infanticide is a common crime. Illegitimate children, though naturally quite as healthy as others, die in far greater numbers. The mortality of the children of the poor, to many of whom the increase of a family is felt as a burthen, is

about three times as great as that of the children of the rich. Multitudes die of bad air and of improper food, but a great many also die because they are not wanted to live. A few years ago, England was startled with revelations of the effects of burial-clubs among the poor, and the facts left no doubt that thousands of children were deliberately murdered, or permitted to die, that their parents might get the money for which their lives were insured, which they spent in drink. Thousands of children have been killed by opium, given ignorantly in most cases, no doubt, but also in many with an experimental knowledge of its usual consequences. When mothers go to their work in factories two or three weeks after child-birth, and give their children to the care of some one who takes in a dozen more, such children die in great numbers. The very fact is an inducement to some to put their children out to nurse. One woman, a few years ago, was hanged for baby-farming, but it has not ceased: and even where there is not the slightest suspicion of evil motives—where, on the contrary, we must believe there is nothing but unselfish charity, it often happens that there is a great mortality, as was seen not long ago in the convent in Westminster.

“Why do children die? The natural thing is that they should live. Children are very tough, and hard to kill. All young animals have a strong vitality. We do not expect a puppy or kitten, a pig or calf, to die in infancy. Why should a human child? What are the causes of infant mortality? When we get at the cause of any evil, we are close to the remedy.

“If parents are weak, we ought not to expect them to have strong children; but it is not uncommon to see nature do a wonderful work in giving the child a much finer constitution than appeared in either parent; and children seem in many cases to inherit the stamina as well as the looks of grand or great-grand parents. No doubt many children die of inherited disease.

“No doubt, also, many children are poisoned to death before they are born. The germ of the infant is formed of the blood of its father and mother, and nourished for nine months previous to birth by the blood of the mother. The air which its parents breathe, the food they eat, the stimulants or narcotics they drink, and their economy or waste of life must affect the constitution, the healthfulness, the viability of the child. Nature does much to protect; but no one can expect a pure-blooded, strong-nerved child, whose

father, and especially whose mother, is addicted to drink, or whose system is filled with scrofula.

"The nourishment of children after birth must be, of course, as important as before birth, and nature's way is best. The French statistics show that children nursed by their mothers have far the best chance of life; the next are such as are confided to wet-nurses; but with those who are brought up by hand, and placed out in cottages or in public institutions, the mortality rises to from forty to eighty per cent. Therefore, every woman, unless there is something which absolutely forbids, should enjoy the happiness of nursing her own child; and any woman not fit to nurse a child, is not quite fit to have a child.

"There is no food like that which nature has provided; but it is important that the nurse should live in natural conditions, which are always the conditions of health. Whatever would poison or deteriorate the blood of the mother, which nourishes the child before its birth, will also injure the blood from which the milk is formed to nourish it after its birth. The child is built up by the blood of its mother for nine months before birth; it may well be nourished by the pure sweet product of that blood for twice nine months after birth. But the nursing mother, and the foster mother also, if one be needed, must live on pure food to make that healthy blood, and must avoid whatever can deprave and poison it.

"Alcohol, taken in any form, is absorbed at once into the blood, and circulated through the whole body. As the unborn child gets drunk on the gin or beer or wine drunk by its mother, so the infant at the breast gets tipsy on the liquors drunk by its nurse. If the nurse drinks spirits, the child gets milk-punch; if the nurse excites her nerves with tea and coffee, the child will become nervous, sleepless, and irritable; if the nurse live on what are called rich and high-seasoned foods, and gets a dyspepsia, the child will partake of her disorders and diseases.

"In the great towns adults and children are alike and together poisoned with bad air, which is one of the causes of a large mortality. We find the death-rate in some districts three times as large as in others; while it is the evident duty of the authorities of every town to make the air in every inhabited place as good as it is in the best. The overcrowding of the poor is a cause of disease and premature mortality. With overcrowding comes bad air, uncleanness, and discomforts injurious to health; therefore, there should

be no such overcrowding permitted. Poverty drives people to bad food and worse drink; while the drink increases poverty, vice, and disease. Therefore every town should banish poverty and all the causes of poverty.

“ With pure air, pure food, and pure water, and some degree of intelligence in the proper management of the two conditions of pregnancy and infancy, the mortality of children, as of adults, could be reduced to its minimum, so that the death of a baby would be a rare phenomenon. We comfort ourselves with the idea of the ‘ Happy infant early blest.’ But children are not born to die in infancy, or Herod would have been a benefactor, as well as measles, whooping-cough, or scarlet fever, which we do not usually welcome with enthusiasm. No; our work is to enable children to live. The work of Dr. Hill and the Corporation of Birmingham, and all the health officers and corporations of our towns, is to dethrone their King Herods, and give life and health to their whole populations.”

With an extended suffrage, power will be coming more and more into the hands of the people, and with power responsibility.

CHAPTER XXIX.

DUTIES OF GOVERNMENT.

NO truly human man or woman can look upon the miseries, the diseases, the premature mortality, and consequent suffering in the world around us, without wishing to find a remedy. Why should people be born to die in infancy, in childhood—to suffer for years from our common diseases, and die prematurely in any way? The only *natural* death is that of the painless decay—the gradual wearing out of the bodily powers in old age.

The means to attain to this natural life and its natural end are very plain, very simple. We need only to know and obey the laws of life. To enjoy perfect health, we have only to live in its conditions and obey its laws. To live, we must have the necessities of life. What we generally consider the luxuries of life are not necessary, and many of them are not healthful.

To inherit a good constitution; to breathe pure air; to drink pure water; to eat moderately of the natural food of man, as furnished purely and bountifully from the vegetable kingdom; to give to all the faculties of body and mind their natural activity; to will and to do; to know and to love;—what should prevent us from being healthy and happy? Health is our natural condition, and we have only to “follow nature” to escape from all disease and pain. Happiness is equally our natural condition, and a true and useful life secures it. A healthy body includes a healthy brain. A pure, natural life gives a good conscience. One who does no wrong to himself will naturally respect the rights of others. Our sympathetic natures make us desire and seek the good of all, and when that is secured, we enjoy our share of the common stock of happiness. Our greatest enjoyment comes from our efforts to promote the happiness

—first of those nearest and dearest, and then the happiness of all. The natural state of man, as of every organised being, is one of health, vigour, activity, enjoyment. Bodily activity strengthens the body; mental activity equally develops and strengthens the mind: the emotional elements, the heart, the affections, equally need exercise, development, satisfaction; and, from our social life of philanthropy, friendship, and, above all, from love, we reap our greatest harvest of happiness.

When one has an idea of the nature and conditions of a true life on the earth—the most natural, useful, and enjoyable—he will, of course, try to realise it. Happily, this is not difficult. The real necessities of life are easily obtained. The whole earth is ready to feed us with healthful grains, vegetables, and fruits. We inhale our costless oxygen from the immense reservoir of the free air of heaven. The clouds pour down the pure waters raised from the great ocean by the distilling heat of the sun. Earth, water, air, and the light and heat of our central sun, are the heritage of man—open and free to all. The fertile, food-producing soil, and the minerals and metals, the coal and iron, silver and gold, stored beneath its surface, are the common property of the human race—none of them to be seized and monopolised. All the wealth of Nature should be as free as air and water, light and electricity.

The first Christians had “all things in common.” Later Christians keep what they get, and get all they can. Hence we have Belgravian palaces for the rich Christians, and the slums of “Outcast” London for poor ones, who all hope to enjoy the Communism of heaven. The Rich Man of our day is guarded by the police. Lazarus is rotting in his slum, or finds refuge in prison or workhouse. The dogs are carefully muzzled, and cannot lick his sores. Our rich men, who have seized upon the land and the mines, the silver and gold, the coal and the iron, go to church like good Christians, and will not lift up their eyes, being in torment. They give £100 cheques to send the gospel of brotherly love to the heathen. Poor Lazarus! deprived of his proper

share of earth and air, dying of crowd-poison, and all sorts of unsanitary conditions—unless the Salvation Army comes to his rescue—will hardly find his way to Abraham's bosom.

Our hope for humanity is, that those who learn the laws of health will teach them to others, and so on and on, until the human race is redeemed. The man who knows by experiment that he can live on sixpence a-day, or half of it, if needful, can have no dread of poverty. Saving health by the same means that he saves money, what can hinder him from having all he wants? Health is really the only capital needed. Knowledge is power, and no really intelligent people will long submit to robbery and wrong. With universal education, and near approaches to universal suffrage—with agricultural labourers in Parliament, and health reformers everywhere, what is to hinder progress—mental, moral, political, social—progress in health, progress in happiness? "Utopian?" Yes; why not? What is heaven but our final Utopia? A little of heaven on earth—an Utopia of health, peace, plenty, progress, and enjoyment of life—would not be bad for us, and with knowledge of, and conformity to, the Laws of Life, is not impossible.

It is said that "men cannot be made moral by Act of Parliament;" but an Act of Parliament can give us universal education—an Act of Parliament can remove temptations to vice—an Act of Parliament can do much to protect the young, to punish crime and outrage. Parliament is the organisation of public opinion and will. It is the intellect and conscience of the nation. The will of the people is the foundation of law. Public opinion controls public morality, and, to a large extent, that opinion is embodied in Acts of Parliament.

Certainly, health—which is bodily morality—can be immensely promoted by Acts of Parliament. They can give us pure air to breathe, pure water to drink, pure and wholesome food to build up and restore our organisms. They can do much to protect us from epidemic diseases, and cause the science of health to be taught as the most useful branch of knowledge to every child in the kingdom.

Parliament—the expression of the sovereign will—can educate men in all that is good, and can restrain and prevent much that is evil. Every public-house, every beer-house, every grocer's license in the kingdom, exists by Act of Parliament. The Established Church, with all its functions, teachers and preachers, exists by Act of Parliament. The Book of Common Prayer is said to be a codicil of an Act of Parliament.

If these institutions have been useful to morality, and therefore to health, how can we say that morality cannot be promoted by Act of Parliament? Among all the wise sayings of our greatest statesmen, no one seems to me wiser than one upon the functions of Government, that “it should make it easy for men to do right, and difficult to do wrong.”

There are two vices that sap the morals and health of the nation. The Government facilitates one—for revenue; and it does nothing to suppress the other. The Government tried to protect the health of its soldiers and sailors by Act of Parliament—“Contagious Diseases (Women) Act”—but failed, because it outraged public feeling by the encouragement of vice.

The true action of Parliament should be universal education in the science of health, and, as far as possible, the removal of all causes of disease. Government may and ought to do everything in its power to lower the death-rate, and promote the health, prosperity, comfort, and happiness of the entire population.

It should remove a pestilential slum in any town as carefully as it guards against danger to ships, or the invasion of an enemy. It should do everything a Government can do for life and health, safety, prosperity, and happiness. We should vote for no member of Parliament who has not these interests at heart.

CHAPTER XXX.

DYSPEPSIA.

IN our medical practice, so much as we could not easily avoid, since it came from the publication of our books and the *Herald of Health*, almost every case has been based upon or complicated by Dyspepsia, which means hard or difficult digestion. The stomach receives the food necessary to renew and strengthen the body. In the stomach it is dissolved by the action of the gastric juice, secreted by its glands from the blood. And here is a curious complication. We must have good food to make good blood. We must have good blood from which to make the gastric juice necessary to dissolve our food. Bad food makes poor blood, which causes low nervous action, feeble gastric juice, and imperfect digestion, or dyspepsia. Good food makes good blood, which builds up and nourishes the nerves which preside over the secretions.

To have a good digestion, therefore, requires good food, good blood, good gastric juice, full nervous power—that fulness of life which is self-sustaining. And dyspepsia is a disease of the very centre and source of organic life, and is also the cause or complication of most other diseases. Since we depend upon our blood and nerve-force for all curative action—for life itself—we can see the importance of knowing how to cure dyspepsia.

“How to cure,” like “art of healing,” is a misleading. Nature alone can cure. It is the *vis medicatrix naturæ* that restores and cures. The healing force of nature mends broken bones, fills up ghastly wounds, and restores the healthy activity of debilitated or diseased organs. Surgeons and physicians may watch, and, in some cases, facilitate the processes of cure, but in most cases the less interference the better. What we can chiefly do is to supply the conditions

of cure. Rest is a chief condition of restoration. Comfort is a condition of cure. One of the most powerful of known medicines is hope, or faith, as some prefer to call this exciting, strengthening, vivifying emotion.

Considering how central and important a disease of the first blood-making organ must be, let us make a thorough study of this all but universal disease—dyspepsia; because, in almost every case of disease and nervous exhaustion, if we can bring the stomach into good condition and action, all other damages are rapidly repaired. I give, therefore, at some length, a chapter on Dyspepsia, the result of our united experiences and investigations, contained in a paper in an early number of the *Herald of Health*, entitled “Dyspepsia; its Nature, Causes, Prevention, and Cure.” I give it here as a preface to some chapters on methods of cure, because of its central and most important practicality :—

“The word *Dyspepsia* is formed of the two Greek words, *dys*, hard or difficult, and *pepso*, to digest. *Digestion* is from the Latin *di*, asunder, and *gero*, to bear, to carry. Dyspepsia is a more accurate word than indigestion, to describe that condition of the stomach and nutritive system in which the process of dissolving the food, separating its elements, and carrying them where they are needed to build up the various tissues and organs of the human body, is imperfectly performed.

“Dyspepsia is not only a very common disease, but it is a cause or complication of almost all other diseases. It is a central difficulty, and makes the lives of thousands poor and painful, weak and miserable. As we cannot live without food, we cannot live well unless our food is properly digested. Undigested food is a foreign body in the stomach, and a source of irritation and exhaustion. We are better without it.

“Look a moment at the way in which your body is built up and nourished. You take food into your mouth and masticate it slowly and completely, or should do so, mixing it with the saliva, which helps to make it into pulp, and begins to dissolve it. The first cause of dyspepsia is eating too fast—bolting your food—swallowing without chewing—washing it down with liquids. The teeth were expressly made to cut, and mash, and grind up our food, and the salivary glands pour out their juices during the process,

expressly to convert our food into a sort of pulpy mass, and begin to digest it before it reaches the stomach. Even the nursing infant takes its food slowly in a spray of little streams, which mingle with the saliva drawn by the same suction from its salivary glands.

“When the food is swallowed, the stomach pours from the open mouths of its myriad glands another juice—the gastric fluid—which resembles the saliva, but is a more active solvent. It contains a little hydro-chloric acid, and an element called pepsine, which has the power of acting upon nutritive substances, and reducing them to a creamy liquid chyme. While this gastric juice—of which a healthy man secretes several gallons every day—is acting upon the food, the stomach is in continued motion, like a living creature, rolling the food over and over, that every part of it may be dissolved.

“This process accomplished, and a portion of the dissolved matter having been absorbed into the veins of the stomach to mingle with the blood, the rest passes into the intestines, and is there acted upon by two other fluids—a juice like the saliva, furnished by the pancreas (called the sweetbread in some animals), and the bile which comes from the liver. These juices convert the chyme into chyle, which is then absorbed by the vessels of the small intestines, which select and suck up the matter they require, and carry it to the mesenteric glands, in which it is converted into blood, and thence carried to the heart. This is perhaps the most important of all the complex processes of nutrition. When the mesenteric glands are diseased, good blood cannot be made, and the patient, however well fed, dies of starvation. This is ‘consumption of the bowels,’ more hopeless, if possible, than consumption of the lungs.

“The heart throws this blood into the lungs, where it receives oxygen from the air we breathe every moment, night and day, from birth to death, the purest we can get for that purpose. From the lungs the blood, purified and enlivened by the oxygen it has absorbed, and also freed from its carbonic acid and impurities, goes back to the heart, and is then sent through the arteries to every part of the body, to build up the bones, to replace the wasted matter of the muscles, to feed the brain and nerves, to give life, strength, and health to the whole system.

“This is the wondrous process of nutrition. Every moment of our lives the veins are carrying away from every portion of our bodies the matter which has been used and

is no longer wanted—which has become waste, dead matter, filth, poison, which, when allowed to remain in the body, is always a source of disease. This once used and now waste matter passes out in the breath, in perspiration, in the urine, in the fœcal matter discharged from the bowels; which matter is not only some indigestible portion of our food, but chiefly waste matter separated from the blood. Impede this process of purification, and we are ill; stop it, and we soon die. To have health, the lungs, skin, kidneys, and bowels, must all act naturally. Thus only can the system be cleansed of its impurities, and new matter supplied to replace the old. Every day the blood should get as much new matter from the food as has been wasted and expelled. We need just so much, and we need no more. Children need food for growth—adults need only enough to make up for the daily waste—the wear and tear of this wonderful machine, which daily repairs its daily damage. Thus we say—‘Give us this day our daily bread.’ The words ‘bread’ and ‘meat’ in the Bible mean food.

“It is true that we can fast for a day, for several days, if needful. In certain conditions the human system can bear the entire deprivation of food for weeks, and even for months, as with hibernating animals. A sheep buried in the snow, a dormouse or a bear dozing in winter quarters, a toad embedded in mud or rock, will live for weeks, months, ages. When brain and muscles are quiet, life goes on with an infinitesimal supply of food, drawn from the gradually wasting fat and tissues. The camel in the desert lives on his hump.

“But in the ordinary activity and consequent waste of our daily life, we can see what an important, central, and vital matter is this of a good digestion, and how dyspepsia is the centre and source of so many diseases. To have a good brain and nerves and muscles, we must have good blood. To have good blood we must have good food, and that food must be well digested. To digest our food well, we must have good nerves to preside over and carry on all these processes, and good blood from which to secrete the salivary, gastric, pancreatic, and biliary juices.

“If we have bad blood, or a deficiency of nervous power, we cannot have a good digestion. If we have not a good digestion, we cannot have good blood; and poor blood makes poor nerves, poor muscles, poor glands, poor secretions. The dyspeptic, therefore, has a feeble brain, trembling nerves, low spirits, sensations of weakness, sinking, exhaustion,

malaise, hypo, a 'sense of goneness,' often irritation and pain. With dyspepsia comes sour stomach, flatulence, eructations, nausea, vomiting, heat and pain in the stomach, constipation, piles, neuralgias—all sorts of aches and miseries. From dyspepsia come dimness of sight, floating specks, dizziness, singing in the ears, headaches, nasty tastes in the mouth, bad teeth, a foul breath, a furred tongue, often deeply creased, sometimes pale, sometimes red at the edges, enlarged, flabby or inflamed tonsils, pain or tenderness at the pit of the stomach, wind, water-brash, nausea, rumblings, gripings, sore throat, stomach-cough, a disordered liver, rheumatism, gout. A dyspeptic stomach deranges the whole system, and is the centre and source of every sort of pain and misery.

"Any disease may come with, or proceed from, dyspepsia. The hypochondriac or monomaniac is first of all a dyspeptic. Nervous exhaustion is a consequence as well as cause. Most cases of lung disease begin with dyspepsia. Nine cases in ten of what are called diseases of the heart are really dyspepsia. The heart may have no organic disease, but it sympathises with the wretched stomach, and when disease of the heart happens to be the fashionable malady, doctors tell you that you have it, and treat you accordingly.

"Abernethy was quite right in referring almost all conditions of disease to the stomach. Make that right, and all the rest will come right. It is the key of the situation. A good nutrition is the first condition of health. There can be no cure of any disease without it. For health we must have sound nerves; we cannot have sound nerves without good blood; we cannot have good blood without good digestion; nor good digestion without good blood, since the nervous power to secrete the gastric juice and the materials of which to form it both come from the blood.

"Let us here glance at the most frequent causes of dyspepsia; for the cause of a disease points to its cure. In most cases, if we remove the cause, the cure naturally and spontaneously follows. Nature ever tends to cure. From broken bone or wounded flesh, to the stomach, heart, and brain, Nature, or Life, is always striving to repair damages, and perfect all vital processes.

"The most simple and evident causes of dyspepsia are eating bad food, or eating too much. Certain kinds of food are difficult of digestion. They 'upset the stomach,' we say, or 'lie hard on the stomach.' Fat meat, oily fish, smoked

and salted meat or fish, are hard of digestion. So are fruits preserved in sugar, rich cake, and pastry. The first is full of butter and sugar, the last of butter, or some kind of grease, which protects the fine flour from the action of the gastric juice. Generally what will keep meat, fish, or fruit, from fermentation and putrefaction, will also make it difficult of digestion. Some persons cannot digest cheese; lobsters, crabs, and mussels, disagree with others. The white portion of hard-boiled eggs is acted upon but slowly in most stomachs, and fried eggs are worse. Most fried food is difficult of digestion. Frying makes albumen hard, tough, and greasy. Ordinary bread, and rolls fresh from the oven, are difficult of digestion. Stale bread, toast, and rusks are much better. But good, unfermented brown bread may be eaten by most persons fresh from the oven.

“Eating too much food is a more frequent cause of dyspepsia than eating bad food. The stomach is overloaded, and its powers overtasked. It might be equal to a pound of food; we give it two or three pounds. It can secrete only a certain amount of gastric juice—only a corresponding amount of food can be dissolved. The rest remains an irritant, turns sour in the stomach, ferments, putrifies—becomes a cause of disease. The stomach breaks down under the heavy tasks laid upon it. More food than is needful, even if digested, is an oppression to the system, and a waste of vital force or nervous power. One ounce too much is an ounce of mischief.

“Irregular eating is, perhaps, as frequent a cause of stomach disease as over-eating. The orderly process of digestion is interrupted. Before the stomach is half through with one job we give it another. It must set to work again—secrete more gastric juice, churn over a new load, grind a new grist, and so on a dozen times a-day with biscuits, cakes, sweetmeats, until it is utterly disordered and disgusted. The stomach needs rest as much as the brain and muscular system. Eat at your regular meals, which should seldom be less than five hours apart, and not more than three a-day. The sensation of hunger is often only some irritation of a disordered stomach, and the best remedy for that is to take a glass of water, which soothes the fever, and is at once absorbed into the blood, needing no digestion.

“All kinds of stimulants are potent causes of indigestion. Stimulating condiments excite a false appetite, and induce us to eat too much. Stimulation is followed by depression. Tea, coffee, wine, spirits, tobacco, opium, etc., excite and then

weaken the nervous power. Tobacco is a more virulent poison, and therefore more injurious. No doubt, the after-dinner cigar may excite secretion and help digestion—so does the *petit verre* of brandy, or the *demi-tasse* of *café noir*. But by this very excitement of stimulation, they gradually weaken and exhaust the nervous system; for what we borrow in this way we pay heavy interest. The dinner pill comes into the same category. All stimulants excite disorder, and finally weaken the digestive powers, produce disease, and shorten life. None of them are food—none give real strength—none are necessary, and all persons would be stronger, healthier, and better without their habitual use.

“Whatever weakens the nervous power of the system may be a cause of dyspepsia. Overwork of body or of brain fatigues and exhausts the vital powers. No one should eat when fatigued. Wait till you are rested and then eat. If the body is tired, how can the stomach digest? If the brain is weary, sleep if you can, by all means, but do not eat. We should never take a cold bath for half-an-hour before, or two hours after eating. Never eat much when the powers of body or brain are about to be severely tasked. No one can run or row, or speak or write, on a full stomach.

“Napoleon lost a battle because he had dined—and many a lawyer has lost a case, and many a preacher made a dull sermon for the same reason. After-dinner speeches are bad for those who speak and those who listen, unless both have been very temperate in eating and drinking,

“The brain or the muscles demand all our nervous power, what have we left for the processes of digestion and assimilation? If we resort to stimulants, we may work indeed, but at a fearful cost. Overwork, with stimulated nerves and brain, causes dyspepsia always—often heart-disease, paralysis, or apoplexy.

“Another cause of dyspepsia as frequent as any—perhaps the most difficult of cure—is the nervous exhaustion of amative excess.

“Excess is excess. Lawful or unlawful, the drain upon the system, the nervous exhaustion, the bodily injury, are all the same. Gluttony excites to lust; condiments, narcotics, stimulants aggravate it; and all nervous abuses produce nervous disorders, exhaustion, and disease. Solitary vice which often begins in infancy and childhood, and spreads in schools and among the young of both sexes, weakens, and often wrecks, the nervous system, and produces dyspepsia,

hysteria, epilepsy, and many painful and fatal diseases. Excessive natural indulgence, in marriage or out of marriage, produces the same result of nervous exhaustion. Women have the additional burden of child-bearing and nursing. I have treated, very plainly and thoroughly—as their importance demands—in the Fourth Part of ‘Human Physiology,’ and especially in ‘Esoteric Anthropology,’ of the sexual functions and relations; of the morals and laws of the Reproductive System; of Love, Marriage, Paternity, and Maternity. Here I can only allude to amative excess as one of the most frequent causes of dyspepsia, and many painful and fatal diseases.

“These are the chief causes of dyspepsia:—Bad food, over-eating, stimulants, excessive amativeness, over-work, nervous exhaustion. Every diseasing influence may be a cause of dyspepsia. Bad air, insufficient food, anxiety, grief—whatever lowers the vital powers—may hinder digestion. An excited brain robs the stomach. Grief takes away the appetite. When all the strength of a woman is going to the child in her womb, her digestive power is weakened, and almost suspended. Hence the nausea and vomitings of pregnancy. Violent anger or grief will produce such a change in the mother’s or nurse’s milk, that the babe will throw it up, or go into convulsions. A dyspeptic mother has a fretful child. Hereditary predisposition is often a cause of this as of most other diseases.

“In dyspepsia, the blood is poor, the nervous power is deficient, the gastric juice is weak, the stomach is either irritable and feverish, or flabby and inactive, and the whole system, body and mind, are affected by its condition. Disorder and disease are everywhere.

“Then you rush to the doctor. He gives you aperients or cathartics to move your constipated bowels—stimulants and tonics to excite some action in your stomach—opiates to allay your pains; but every such artificial excitement, after the first momentary relief, leaves you in a worse condition. This is the natural effect of all stimulants. You must increase the dose of the cathartics, and the tonics and the stimulants, which give no real strength, but leave the nerves with less power of spontaneous action.

“There is one, and only one, method of cure. It is simple, natural, physiological, effectual. It is Nature’s own way of curing all diseases.

“The first thing to be done with a weakened, disordered, diseased stomach is to *give it rest*. It is tired, and needs

it; it is feeble, and demands it. Rest from labour—entire repose—is the condition of reparation with a diseased stomach, as with a broken leg, or a tired brain.

“But one must eat, you say. True, we cannot go on very long without eating. There must be food to make the blood, which furnishes the matter for the repair of the nerves and muscles and glands. Entire rest of the stomach for a long period being generally out of the question, we must do what we can. We must eat but little, and at long intervals, and also of the kinds of food best suited to our condition. This is the dictate of sound physiology and of common sense.

“The stomach must rest. How long? The longer the better, so that the loss is not more than the gain. In ‘How to Live on Sixpence a-Day,’ I mentioned a case of dyspepsia in which the patient fasted entirely for three weeks. She was in my own house, under my own care, and submitted entirely to my direction; and her case was so bad that I saw no other way. She drank pure water when she had thirst, but took no particle of food for seven days, when I gave her a piece of a peach with a little cream. It produced such a burning in the stomach that she was glad to fast another week, when I again tried the experiment of a little fruit, with the same result. At the end of the third week of this absolute fast, with no food but the two ounces, perhaps, of peaches and cream, she was able to digest without pain, and rapidly regained her health and strength.

“In this case—one of the worst I ever saw—rest was almost the only means of cure. Give a vital organ rest, and nature does all she can to repair damages. How quickly the healing process begins in a wound or fracture! It is the same with the internal organs of the body. Remove the cause of the disease, and nature’s *vis medicatrix*—the healing power of life—immediately sets about the work of reparation.

“It is not necessary in all cases that the stomach should entirely rest for weeks, or even days; but there should be many hours of continuous rest, during which nothing should be taken, unless it be sips of pure water to allay fever or irritation. Water is often as useful to the mucous membrane as it is to the external skin.

“When one has a ‘stomach cough,’ irritation of the throat or lungs, from sympathy with a diseased or disordered stomach, drinking a glass of water, hot or cold, brings instant relief.

"Many dyspeptics should eat but once in twenty-four hours. I am acquainted with a lady who took but one moderate meal a-day for seven months with great advantage. This gives a weak and disordered stomach a rest of twenty hours. Two meals a-day—say breakfast at eight, and dinner at two or three o'clock—would still give the stomach a rest of perhaps twelve hours after the digestion of the second meal. In whatever way it is managed, the diseased stomach, and whole apparatus of digestion, must have long intervals of perfect repose. This should last in every case, in sickness or health, during all the hours of sleep, which is a special time of reparation and vegetative life. It is a good rule for every one never to eat within four hours retiring to rest. Then sleep is sweet and dreamless—no fever, no nightmare. We wake refreshed, blithe as the birds at early morn, which sing an hour or two and then get their breakfasts. One who eats a late supper is more in a hurry for his breakfast next morning than one who has eaten nothing since dinner, because he is less refreshed by sleep, and the fever and irritation of his stomach give him the sensation of hunger.

"REST—long intervals of rest for the diseased organism—remember, is *the first condition of cure*.

"Where dyspepsia is the result of nervous exhaustion, there must be other rest than that of the stomach. To remove the cause of a disease is often its cure. If the brain has been overworked, and has used up the vital force that should have gone to the stomach, it must have rest. If severe bodily labour or muscular exercise has had the same effect—which, however, is a much less frequent case—then the muscles must have rest; but hard students, men of letters, professional men, and men of business are oftenest dyspeptics. The excited and stimulated brain and nerves use up the life-forces much more than the muscular system. Worry and care are worse than the severest toil. Still I am obliged to caution all patients against long, wearisome walks, which exhaust the strength that should go to the work of reparation and cure. Exercise is good; but it should be rapid, frequent, invigorating—not long and fatiguing. It is best when it employs all the muscles, and not alone those engaged in locomotion. The passive exercise of a brisk ride on horseback is generally better for a man who works with his brain than walking; and an hour in the garden with hoe or spade gives at once exercise and recreation. For a bright, varied and interesting exercise, mingled with social

hilarity, and full of magnetic life, I know nothing better than Dr. Dio Lewis's American play of 'Bean Bags.'

"There is also a combination of active and passive exercise in champooing, kneading and pounding the abdomen—all the body that can be reached with one's fists. The agitation of stomach, liver, and intestines is good; the exercise and deep-breathing are good; and there is a good effect from the exercise of will, or self-magnetisation. Quite worth trying.

"For brain-toilers there is specially needed the rest, relief, and recreation of genial society—talking rather than reading, music, gaiety, some pleasant distraction from one's daily work. For lack of this, people seek what they call a change. They go to the mountains or the sea; they travel on the Continent; and if they can leave work and newspapers and find amusement and rest, it does them good. Americans like to get off into the wildest regions of the Adirondacks, or the Rocky Mountains, camp out, hunt, fish, and live like savages for a few weeks, and then come back to their money-making.

"And there must be rest from all kinds of exhausting habits and passions. It is not the labour of the brain, or of the muscles, that is for great numbers the most serious cause of nervous exhaustion and consequent disease. Amative excess destroys more than work or worry. Health is wrecked, vigour is lost oftener in that way than in any other. The life-forces that should supply, as a full fountain, brain and body, stomach and heart, digestion and circulation, are wasted alike in 'lawful' and unlawful pleasures, until the exhaustion falls upon the centres of life, and causes dyspepsia or consumption, paralysis or apoplexy. Reckless and wilful waste becomes in a multitude of cases involuntary and habitual. But this is a matter so important as to need special treatment. Enough to say here, that there must be *rest* from this cause of evil before its effects can be removed. There must be entire chastity—perfect continence—purity of mind, heart, and body, for the cure of any serious disease, so that the strength, the vital force, the nervous energy, may flow to the weakened organ and restore it to health. Entire rest to the reproductive system is an absolute condition of cure.

"Now comes once more the question of food. To have a healthy stomach and a good digestion, we must have good food at proper times, and in proper quantities.

"What is good food? It is that which is adapted by

nature to build up and sustain every plant and animal in health. Some plants flourish best in one soil, and some in another. Horses, cattle, deer, grow strong and vigorous on grass. Tigers and wolves must have the flesh of animals. The monkey tribes must live on fruit and nuts; beavers on the bark and twigs of trees; birds on seeds and insects. In his anatomy and physiology, man resembles most nearly the monkey tribes, who feed on fruits and the seeds of plants; and wheat, rye, maize, rice, oats, barley, nuts, fruits, and bulbous, tuberous, and other roots and plants, are, and always have been, the chief sources of food for the great bulk of mankind. To these have been added milk and its products, eggs, fish, and the cooked flesh of animals killed in the chase, or kept and fattened for slaughter. But many millions of the human race have in all ages lived entirely upon grains, fruits and vegetables, and many millions also eat so little flesh, or eat it so seldom, that it can hardly be considered an important portion of their food.

“The natural food of the infant is its mother’s milk. But the mother should be strong and healthy, or she cannot give health and strength to her child before its birth or after. As a rule, diseased parents bring forth diseased offspring. Parents with weak brains or bodies, lungs or stomachs, can scarcely expect to have healthy children. Hence multitudes are born with hereditary diseases, or tendencies to disease. The child is formed of the elements furnished by its parents. It is built up for nine months by the blood of its mother, of which its whole body at birth is formed; then for a year it feeds upon her milk, secreted from her blood.

“The natural food of childhood is bread and milk and fruit. The nearer we keep to these and their combinations the better. The less a child has of fish, flesh, and fowl, sauces and condiments, and all stimulants, the better. The healthiest food for a child is unbolted wheatmeal, or oatmeal porridge, or brown bread, milk, and fruit (ripe or cooked). With such food its blood will be pure, its complexion clear, its eyes bright, and its nervous and muscular systems perfectly nourished. And with little variation or addition, such food is also best for adults. We can add eggs, vegetables, fish at times. The less we eat of flesh the better. It is never necessary; it may be doubted if it is ever useful. Fish and cheese have more nutriment than beef or mutton, and in a purer form. Pork, either as ham or bacon, or in whatever way, is a coarse, foul, and often diseased food, and very difficult of digestion. Of all

unclean beasts, the hog is one of the last that should be eaten. Jews and Mahomedans have good physiological reasons for abstaining from the use of swine's flesh as food. It breeds scrofula and leprosy, tapeworm and trichina.

"The dyspeptic should select the purest and best kinds of food—pleasant to the taste, not too difficult of digestion, and such as will make good blood. The type of solid food is wheat, rather coarsely ground, and unbolted—the hearty, healthy, whole meal of our ancestors, who ate it—much more than we do—in its natural condition. They soaked and boiled the whole grains until they burst, and ate them as *frumenty*, or 'fermity,' They mashed the wheat between two stones, or pounded it in a mortar, and boiled it into porridge, or baked it in cakes; and eaten in either way it is healthful and delicious. The Wheaten Groats—so excellent in all dyspeptic ailments—such a speedy and perfect cure for habitual constipation—are made by crushing every kernel flat between powerful rollers; and no food can be more healthful. The Food of Health contains similar elements, and is chemically and physiologically a perfect food, and in every form—from bread and biscuit to porridge and *blanc mange*—is both healthful and delicious. Fine flour bread is not only wanting in some important elements, but is constipating, and quite unfit for dyspeptics, and should only be eaten, if at all, with a large proportion of fruit. Wheat has a singular mucilaginous sweetness that one never tastes in ordinary bread. But whole wheat meal retaining all the rich elements which are commonly thrown away—as food to pigs and cattle—stirred into *boiling* water, and boiled fifteen or twenty minutes, makes a delicious 'mush' or porridge, which may be eaten with a little milk and sugar, fruit syrup, or treacle. It contains the materials for all the tissues of the body in almost the exact proportions required. It is easily digested, and so gently stimulates the action of the bowels that I have never known a case of constipation, even the most obstinate, that could not be cured by its daily and persevering use. The bread made of whole wheat meal is the sweetest, the most digestible, and the most nutritious in the world, the bran of wheat containing a large proportion of its most important elements, especially its nitrogen and phosphorus.

"With a sack of good wheat, and a hand-mill, the best kinds of farinaceous food are of easy preparation.

"Oatmeal porridge is also excellent and very nutritious food, and may be alternated with the wheat at pleasure. Rice

is almost the sole food of many millions, and is very bland and easy of digestion, but requires the addition of a small proportion of milk, or eggs, and fruit. Barley, in soup or bread, is full of delicious nutriment.

“And fruit itself—apples, pears, peaches, grapes, figs, dates, strawberries, etc., are nutritive and healthful, as well as delightful. Fruits ought to form a part of every meal—not eaten as a luxury at the end of a heavy repast, but as staples of nourishment. Baked or stewed apples, stewed pears or prunes, can be had all the year round. Figs and raisins, soaked all night, and then brought to the simmering point, and kept so until tender, are most healthful, as well as delightful dishes. The best pudding I know of is made of bread and fruit, put in a deep dish in alternate layers, filled up with a thin fruit syrup, or sugar and water, covered over, and baked in a slow oven four hours. But the reader will find no end of excellent dishes in ‘Dr. Nichols’ Penny Vegetarian Cookery,’ and ‘How to Cook,’ as also he will find the theory of the diet I recommend in ‘How to Live on Sixpence a-Day’ and ‘The Diet Cure,’ also in ‘Esoteric Anthropology’ and ‘Human Physiology.’

“Infants are commonly nursed and fed into dyspepsia, and would suffer far more than they do if their stomachs had not a strong power of throwing up the surplus of what they are crammed with. Unfortunately, great numbers of infants are also drugged. Even if they are not dosed with opium, they must take the beer or spirits, the tea or coffee, that are drunk by their nurses. These narcotics go to the blood, and from the blood to the milk—they adulterate the infant’s food, and they act directly upon its nervous system. No woman who nurses a babe should touch tea or coffee, beer, wine, or spirits. Better the pure, bland milk of a healthy cow than the drugged alcoholised milk of a so far necessarily unhealthy woman.

“A babe may be fed during its first three months once in three hours, if awake; from three to six months, once in four hours; but by the time it is a year old, it should have its food only three times a-day; and no child or adult should eat more than three times a-day, with an interval of five or six hours between meals. This will give the stomach time to rest between digesting one meal and beginning on another. And time to rest is the great want—the way to prevent dyspepsia, and the absolute condition of its cure.

“Four or five meals a-day are what no adult stomach can long endure. Three meals are better; and for most dyspep-

tics two meals would be better still. In any case, the stomach must rest; and in most cases, the more the rest can be prolonged, without great discomfort or exhaustion, the better. All this is so much a matter of habit that no one knows what he can do until he fairly tries the experiment. In hundreds of cases, men suffering from dyspepsia and other chronic diseases which attend it, have been perfectly cured by being put in prison and kept upon bread and water, given once in twenty-four hours.

“Quantity? How much may a dyspeptic eat? The less the better. In many cases the only cure is ‘the hunger cure.’ Mr. Brown, of Rhode Island, had been the worst sort of dyspeptic for years, and had, of course gone the rounds of the doctors and their drugs, with the usual result. At last he took a great resolution and kept to it. He ate one ounce of dry-toasted brown wheat bread for his breakfast—ate it slowly and masticated it thoroughly; for he found that eaten in this way a very little food allayed his hunger. Better than that, he found he could digest it without pain. It did not turn to fire in his stomach. Six hours after he ate another ounce of bread, toasted dry as rusk, and carefully weighed. At night he ate sometimes an ounce, and sometimes half an ounce. When he was thirsty he drank pure water. From the day he adopted this diet he began to mend. The tired stomach had rest—the irritated stomach was soothed—the exhausted stomach grew stronger day by day as he kept on for a year. And what is remarkable, and will seem to many incredible, his strength gradually increased on this diet, until he could do a good day’s work of the hardest manual labour; and even his weight increased on this daily ration of $2\frac{1}{2}$ to 3 ounces.

“A man in full health can live at his best on from 8 to 12 ounces of dry solid food a-day—wheat, oatmeal, peas, beans, etc., or their equivalents. Six ounces of dry bread, and 2 ounces of mild cheese will afford all the elements of nutrition in amply sufficient quantity. Add a bunch of grapes, a baked apple, a few strawberries, and one may live luxuriously. Figs are the chief food of millions of hardy and athletic people. Other millions live for several months a-year almost entirely on dates. Whole peoples subsist in high physical condition upon the bread-fruit or plantain. Any Englishman who has seen service in India can tell you of the strength and endurance of multitudes of men who live upon a simple vegetable diet. In the absence of fresh figs, or where grapes are scarce or dear, dried figs or raisins

can easily be soaked and stewed, so as to be a very good substitute for fresh fruits. Then oranges, apples, pears, and all the delicious summer fruits, come in the season.

"There is no wilder mistake than the common notions about the amount of food, and the kinds of food required to nourish the human body, and keep it in perfect health. Over-eating is an almost universal habit, and people eat from three to five times as much as is necessary. The work of disposing of this needless food exhausts the powers of life, and is itself a cause of many diseases. For one who gets too little a hundred eat too much. For one who starves a thousand die prematurely of gluttonous excess.

"As the chief cause of dyspepsia is over-eating and bad eating, its chief cure must be abstinence—rest to the wearied and exhausted stomach, and a very pure and moderate diet. No stimulants. It is useless cruelty to whip and spur a jaded horse or a jaded stomach. No condiments. If they excite, they also irritate and exhaust. Pepper, mustard, and spices will not cure a pale and flabby, or a feverish and irritable mucous membrane. Meat soups and broths are generally more difficult to digest than more simple and solid food. The water they contain must first be absorbed; they cannot be masticated and insalivated. They form a glutinous mass in the stomach, upon which the gastric juice acts slowly. Bread and rice cooked dry, if slowly eaten, are mixed with the saliva, and form a bland pulp, which the gastric juice instantly penetrates and quickly dissolves—provided that the quantity is not beyond its powers. And as to quantity, never forget that one ounce more than the stomach can readily dispose of is a cause of irritation and disease; and that all food beyond what is needed to replace the waste matter of the system is not only useless for health, but a needless strain upon the vital powers. Our over-eating is not only a waste of food, but it is a waste of life. Gluttony is a sin as well as drunkenness, and it is probably a cause of more immorality, more disease, and more premature mortality; yet how seldom is it mentioned in our pulpits—how little is it even thought of as a *deadly* sin.

"In the cure of dyspepsia, rest to the diseased organ is the chief thing—the key of the position. But there are also other things to be attended to. The skin sympathises with the stomach. Its great function of freeing the body from its impurities is imperfectly performed. We must quicken its activity by the daily bath, and vigorous friction over the whole surface of the body. Begin with

a thorough wash with hot water and soap; rinse off with cold water; and finish by wiping dry, and a good rubbing all over with a coarse or Turkish towel. If very liable to chill, the daily morning bath may be begun with warm water, but it should end with a dash of cold water, which gives tone to the skin, and leaves it in better condition. As soon as possible, use only cold water. Rub well, and freely pummel with the fists the whole abdominal region. Expand the chest, and give the lungs plenty of air, that the blood may get its oxygen. Once every day try and take some quick exercise, so as to cause a little perspiration; but avoid fatigue.

"If there is constipation, take a sitz bath or the fountain bath once a-day, at any convenient hour, but not within half an hour before, or two hours after eating. Any tub in which you can sit in two to four inches of water will answer. Begin shallow and tepid, and come gradually first to cold water, and then to a greater depth. Dyspeptics have little reactive power, and must feel their way.

"A feverish or irritated stomach may be soothed by drinking water slowly, and not above a gill at a time—the softer and purer the better. Clean or filtered rain-water is better than hard water. At night, a small towel may be wrung out of cold water, and laid, two or four fold, upon the abdomen, and well covered with flannel—not with mackintosh; when it gets dry it may be taken off, and the surface sponged and rubbed dry. Where there is sufficient reactive power, a wet bandage around the waist, and covering the bowels, may be worn, with a flannel one over it, with great advantage.

"Dyspeptics are subject to a cough, caused by irritation of the stomach from undigested food, which is reflected by the pneumo-gastric nerve upon the lungs. A glass of cold water will allay it.

"In some cases, the drinking of quite hot water has been found beneficial. Professor Kirk, of Edinburgh, gives hot water to dyspeptics fifteen or twenty minutes before eating.

"The most obstinate constipation will give way to a spare diet of coarse brown bread or mush, Wheaten Groats, Food of Health, and fruit. Eating too much, and eating fine flour bread, pastry, and other concentrated food, are the usual causes of constipation. All the strength goes to the stomach and upper intestines, and is exhausted in dissolving and disposing of the food, too great in quantity, and indigestible in quality. No force is left for the lower bowels, which become weak and inactive.

"Aperients and cathartics whip and spur the diseased organisms, but they soon fail of their effect; larger doses are required, and if they give some present relief, they also do permanent injury. Injections of cool or cold water, on the contrary, not only relieve the bowels, but strengthen them for spontaneous action.

"In the case I have given of a three weeks' fast, the bowels took on a natural action before food had been taken. In a case given by the patient in Mrs. Nichols' 'Woman's Work in Water Cure,' an obstinate constipation of some years standing yielded to the daily use of the wheat-meal porridge. As a rule, no one who makes even one meal a-day on coarse brown bread and fruit, or coarse wheat porridge, will suffer from constipation.

"When nervous exhaustion has caused dyspepsia, and with dyspepsia come constipation and piles, the dyspepsia must be cured before much can be done for the piles; but the portable fountain-bath will give great relief and expedite the cure. The sitz-bath is also very useful. But in all these cases the central difficulty must be removed. There must be a healthy stomach, in order to have good digestion—good digestion of good food makes good blood, and good blood renovates and builds up healthy and vigorous nerves and muscles. Bathing and exercise excite the purifying organs to action; and we have the two great processes of cure—purification and invigoration.

"Is a flesh diet good for dyspeptics? Rarely, if ever. If there be ulceration of the stomach, flesh-meat is not only bad, but dangerous, for this reason—the quality of the gastric juice is adapted to the kind of food that is eaten. When flesh is taken into the stomach, a gastric juice is supplied fitted to dissolve flesh. When vegetable food is taken, there is immediately poured into the stomach a milder gastric juice adapted to its digestion. Now, when there is ulceration of the mucous membrane of the stomach, the muscular tissue is laid bare and unprotected, and the gastric juice, formed for acting on flesh, acts on the flesh of the stomach as well, and no cure is possible. Keep the patient on bread, milk, fruit, and vegetables, and he soon recovers. The dog, naturally a carnivorous animal, can be made to live on vegetable food; but, in that case, his gastric juice changes its character; and the change of food changes his blood and disposition. Even the tiger loses his ferocity when fed on vegetable food. Some years ago, an epidemic of savage outrages and murders in England was coincident with a large

increase of wages, and a larger consumption of flesh, as well as of intoxicating beverages.

“The dyspeptic, the consumptive, the invalid from whatever cause, needs the purest and blandest forms of nutriment, such as are best adapted to a weak or diseased organism—such as will make pure, sweet blood, and renew the exhausted nerves. The blood of the drunkard smells of alcohol. Every blood globule is intoxicated, and every nerve cell as well. The poison of tobacco pervades the whole body and brain. The blood of a flesh-eater will putrify much sooner than that of one who lives on bread, fruit, and vegetables. The wounds of vegetable feeders sooner heal, and are less liable to inflame and mortify. Flesh-eating disposes men to fevers and all kinds of inflammatory diseases—to scarlet fever, smallpox, typhus and cholera. Therefore, from time immemorial, physicians have kept fever patients on toast-water, rice-water, gruel, fruits, and what is called an anti-phlogistic regimen. Really, the best of all remedies for almost every attack of illness is perfect rest, and abstinence from all nourishment. Be washed all over; go into a clean bed; breathe pure air; drink pure water, if thirsty; put wet clothes to the head, or stomach, or bowels, if there is pain or fever; and fast entirely until you feel very well and very hungry. In most cases of illness this is better than all the doctors and medicines in the world.

“In certain cases, one needs to relieve an abused stomach by a warm-water emetic. Drink as much as you can, and put your finger down your throat to excite nausea. Repeat if needful. This is better than ipecac. or antimony. If costive, take tepid water injections. Knead the lower bowels vigorously, to excite them to action. Bathe the whole body as often as there is fever. By these simple, but most effectual means, all ordinary illnesses can be speedily cured; and by reasonably right living all illnesses can be avoided. If men would only eat, drink, breathe, and bathe as they ought, they would never have but one disease—if, indeed, it can be called a disease—the gradual decay of all the bodily powers, and they would die the only natural death, the death of a ripe old age.

“Dyspeptics! no art can cure you; but nature can, if you will only give her a chance. ‘Cease to do evil; learn to do well.’ Remove all causes of disease. Observe all the conditions of health. No over-work—no over-worry. Abstain from all sexual indulgence, and from all diseasing habits. Renounce stimulants of every kind. Fast and Rest.

The secret of all cure is not in doing, but in *not doing*. Let your stomach alone, and it will recover its digestive powers. It wants no dosing, no bitters, no tonics, no poisons—it wants *rest*, and then such bland, simple, pure food as it can make into pure blood, which will renew your life. Breathe good air and plenty of it. Fill your lungs. Cleanse every pore of your skin by bathing and friction. This is good exercise also. Live all you can in the sunshine, and out of doors. Light is life.

“And when this return to nature has cured one of the most prevalent of the diseases caused by the unnatural habits of civilised life, and the prolific mother of many painful maladies, you will know how to keep the health you have regained. Henceforth, eat to live. Henceforth, economise the powers of life, for ‘Health and good estate of body are above all gold, and a strong body above infinite wealth.’ No man can enjoy life, or perform its duties worthily, without health; nor can a man give what he does not possess to his posterity. Better give a child a sound constitution and a good education than all other wealth”

CHAPTER XXXI.

PRACTICAL HYDROPATHY.

IT seems necessary to the practical usefulness of this Handbook of Health that I should give—here and now, as well as anywhere—as clear an account as I can of the Hydropathic and Hygienic methods of treatment for the prevention and cure of disease—the more necessary, because these methods must, for the great multitude of cases, be domestic. A mother, with five children to care for, cannot rush off to a water-cure establishment in Devonshire, Malvern, Matlock, or among the Highlands of Scotland. The Spas and the Bads of the Continent are for those who have leisure and wealth. Even the beautiful seaside “watering places” of England are accessible to only a very minute proportion of the population; and if it be said that this book is not likely to fall into the hands of the very poor, it will, I know, come into the hands, and hearts, I trust, of many who care for the poor, and who do all they can to teach and help them.

The beauty of domestic hydropathy is that it is costless, open and free to all. Water, and the means of applying it, are everywhere. The pure air of heaven comes in at every window, if opened but an inch. Every fire compels ventilation by sending a current of air up chimney, which *must* be replaced by one from out of doors, through every crack and crevice; so that the cold which compels a fire is practically a means of health.

I have seen a whole family—father, mother, and five children—sleeping in their ordinary clothes, or rags, on the floor of an attic, lying snug to keep each other warm; but the air was fairly good, because the old roof was like a sieve. I doubt if tubbing was a prevailing fashion. The poor Scottish bread-winner had his hands full to feed his

family, and was evidently unequal to a doctor's bill; but all who read this book, and probably all who may profit by it at second hand, will probably be able to carry out the methods it recommends for preserving health and curing disease; since Hygiene, and Hydropathy, which is only the same thing accentuated, asks only the simple conditions of health, alike for its preservation and restoration.

Few and simple. Breathe well—fully, deeply, and in pure air, night and day. Do not breathe the same air twice. Air once breathed is thereby impoverished—deprived of oxygen, and loaded with a surplus of carbon, and you know not what of diseasing emanations besides. A delicate person does not drink from a glass another has used, nor eat what another has touched; but the most delicate persons sit in crowded assemblies, in unventilated theatres, churches, railway carriages, inhaling every moment poison—then, perhaps, subjected to a chill which may produce congestion of the lungs, to aggravate this poison of a pestiferous atmosphere.

With pure air for the lungs night and day, the blood, and by and with it the whole body, is purified. Brain, organ of mind and soul, is clear and vigorous. All the nerves are in thrilling activity. The whole body is alive. We can, to a great degree, control the matter of breathing. It may not be easy for the poor in towns to get out of their slums, or to get fresh air into the human sties they are compelled to inhabit—in which they are born, and in which they die, with a death-rate of 30, 40, 50 in 1000—that is, a rate, three, four, or five times greater than any human death-rate ought to be—all above the normal standard being manslaughter, for which “society,” and its official representatives, are responsible, in proportion to their power to prevent it.

We can get at the lungs and their supply of oxygen, and keep in health, and promote cure by good breathing. Good ventilation, the exercise that demands more fresh air—the resort to mountains and the seashore—are methods of recuperation. They lengthen and strengthen life. The functions of stomach, as well as the lungs, are very much under

our control. All who can get food at all can get healthful food, as a rule, the exceptions being those who are provided for by others, as in hospitals, workhouses, prisons, ships, etc., where the ignorance or greed of providers may starve or poison those for whom they provide. Happily, the purest and most healthful food is the cheapest. Potatoes, and what are called vegetables, are abundant, and therefore cheap, as good fruits ought to be; and the cereals—maize, oatmeal, barley, wheat, rice, the great staples of human food—are so cheap, that any one can live well on a cost of a penny a-day. Peas, beans, lentils, are richer in tissue-forming elements; but as all the grains and many fruits contain the exact proportions required for force, heat, growth, or reparation, there can be no difficulty in providing a sufficient and healthy diet. Any one can live perfectly well on, say, a pennyworth of whole wheat-meal bread, and a pennyworth of raisins, raw or stewed, per day; or, quite as well, perhaps on half that cost in, say, maize or oatmeal and apples. Rice has the advantage of being the most easily soluble, the quickest digested, of any cereal food, and one affording abundance of heat and force. Add an egg or milk, or both, with a little fruit—apples or raisins, figs or dates—and you have a perfect diet.

Doubtless I have said this, or nearly, elsewhere, but it will bear some repetition; and as curative treatment consists, in chronic disease, in making the body over anew—a complete renovation of the whole system—I can hardly omit some mention of the best materials for rebuilding and restoring the living body, which is the earthly instrument of the ever-living soul.

The organs we can reach, after the brain, which we get at through the five senses, are lungs, stomach, and skin, with its purifying glands and pores, and its immense distribution of nerves of sensation. The skin therefore requires special attention. It demands absolute cleanliness, by bathing and enlivening, animating friction—rubbing with rough towels, flesh brush, or still better, perhaps, the bare hand. It needs often the magnetic hand of a strong nurse, or

champooer. But even in the solitary morning bath, one may invigorate the whole body by vigorous friction of the great network of nerves and glands in the skin.

For example, with a basin of cold water, and a sponge or towel, and a broad shallow pan to stand in, what a bath, or wash-down one can take! Delicate, easily chilled persons can use hot water, to prepare the skin for the cold, and secure a quick reaction. Still better, in most cases, is the Hot-Air Bath—a substitute for the more elaborate Turkish Bath—which any one can take at bedside in fifteen minutes, ending with the invigorating wash-down, or sponge bath, with cold water.

Every such bath should be followed by plenty of rubbing with rough towels—rubbing and pounding of the soft parts of the body with the fists, and that combination of muscular action and surface culture of the body which gives activity and strength to the whole being.

Those who faithfully practise so much of Hydropathy are not likely to need more. Health is perfectly sustained, and most diseases can be cured, by such attention to skin, lungs, and stomach.

But when one has inherited serious disease, or brought it on by insanitary habits or conditions, more treatment may be needed; therefore I give here some directions for domestic hydropathy, and first of all Mrs. Nichols' general directions for the cure of acute and chronic disease.

GENERAL DIRECTIONS.

“All patients need some kind of daily bath—that is, a washing of the whole body with sponge, towel, the hands, or in any convenient manner. Persons who chill may be first washed with hot water, and then quickly sponged over with cold. A hot-water bath with soap, which should be of the purest quality, followed by the cold rinsing, should be used at least once a-week. After the bath, vigorous friction with rough towel. Children and adults who take a daily bath are less liable to colds, or any kind of illness.

“That the stomach may have time for digestion, and then

a period of rest, the meals should be at least five hours apart. The craving for food between meals comes from the weakness and irritability of the stomach, which is best allayed by taking a gill of cold water in sips. This often stops a 'stomach cough'—that is, a cough caused by irritation of the stomach in dyspepsia. It is best in all other cases to drink only when thirsty, and not from mere custom and habit, as at breakfast, tea, etc.

"Water is the only drink for health—really the only liquid which dissolves food. It may, however, in many cases, be taken with fruit juices, as lemonade, orangeade, or poured hot on a little milk and sugar as a substitute for tea. Drink slowly. No invalid should take coffee, beer, or spirits, or use tobacco, or any other narcotics. Few can bear chocolate, and when the liver is diseased, even cocoa is injurious.

"Three meals a-day are enough for any, and too much for some patients. In bad cases of dyspepsia, it is better to eat but twice a-day. Some have confined themselves to one meal a-day with great advantage. Where three meals are taken, the last meal should be the lightest, because then the strength for digestion is least. An invalid should go to bed with an empty stomach, and have a long period of undisturbed rest and recuperation. Rest a quarter of an hour before, and half an hour after a meal.

"For breakfast, take porridge of oatmeal, or, what is better for many, whole wheatmeal, wheaten groats, brown bread, Food of Health, ripe fruit, raw or cooked, as baked apples, stewed prunes, stewed raisins, stewed figs. Strawberries, raspberries, grapes, and other ripe fruits, are good in their season, as are oranges, tomatoes, lemons, etc. Porridge may be eaten with a little milk and sugar, or syrup. Genuine brown bread is good toasted, with a little hot milk poured over it.

"Wheat should be finely or coarsely ground, according to the state of the bowels. Food of Health, or wheaten groats, act as a gentle aperient, and their regular use, with fruit, will cure all cases of constipation. Enemas of cool water may be used, if needful. If the bowels are relaxed, boiled rice may be used instead of wheat, and white bread instead of brown.

"If flesh-meat is taken, let it be only at the mid-day meal, and only fresh lean beef, mutton, or poultry; no goose or duck. Fat meat, ham, bacon, pork in any form, and the more oily kinds of fish, as eels, mackerel, and salmon, must

be avoided ; also salted or smoked meats and fish. But the nearer all persons keep to a diet of bread, milk, and fruit, or their equivalents, the better for the preservation of health and its restoration. Eggs, lightly cooked, are similar to milk, but care is needed as to quantity. When the stomach is weak, milk drunk rapidly turns into a hard curd, which resists the gastric juice. Dyspeptics should take milk in sips, and let it mingle with the saliva and with other food.

“ Invalids should take but one vegetable at a meal with meat or fish, and but two without. Peas and beans, mealy potatoes, tomatoes, and onions are very nourishing, and make good dinner dishes. Bread, fruits, or plain puddings may be added. Bread and fruit only for the last meal, usually called ‘Tea.’ No invalid should take supper.

“ The proper quantity of food for an invalid must be found by experiment. Twelve ounces of solid food, such as bread or its equivalents, a-day, are sufficient for most ; but dyspeptics must take less on account of the loss of power in the stomach and assimilating organs. In acute diseases, the patient should take nothing but water until the violence of the symptoms is much abated. In all cases of chronic disease, there is more or less of dyspepsia ; and dyspepsia can be cured if the patient will give the stomach long intervals of rest, and always keep the quantity of food taken at a meal *within* the measure of the digestive power. Eat slowly, masticate thoroughly. When food is so taken, it is easily dissolved, and a less quantity satisfies. Too much food, or food of difficult digestion, produces sourness of the stomach, heartburn, flatulence, stomach-cough, neuralgia, and sometimes epilepsy, and other cerebral and nervous symptoms. Pure food makes pure blood, and pure blood builds up a strong and healthy body. One ounce too much of food is a source of irritation, and a needless draft upon the force of life.

“ Invalids may use a little salt and vinegar, but should avoid pickles, spices, and other condiments.

“ Live as much as you can in the air and sunshine, and enjoy the life-giving influences of light. The bed-room, if possible, should be open to the sun. Light is curative, and darkness a cause of disease. Breathe pure air night and day. To avoid draughts, let down the windows a short distance from the top, and ventilate by small openings, so as to diffuse the fresh air-currents. Throw back the shoulders, expand the chest, and get a habit of full breathing. Plenty

of pure air to the lungs night and day gives life to the blood and purifies the whole body.

Exercise according to the strength, not in long wearying walks, which are exhausting to the nervous system, but in short, brisk walks or plays, or in riding, driving, etc. Skipping the rope is a good exercise, as is almost any kind that quickens the circulation, makes us breathe more, and opens the pores of the skin. One of the best exercises, active and passive combined, is a good use of the flesh-brush, or rough towel, over the whole body; so is a rapid pounding over all the chest and abdomen with the closed hands, which is good for stomach, liver, spleen, kidneys, and bowels.

"Beds should be of hair, wool, manilla grass, or the like—not of feathers or down. Woollen clothing next to the skin, light or heavy according to the season, may be worn in England the year round with advantage. It should be changed at least once a-week. All clothing that is worn during the day should be taken off at night, and well shaken and put to air on chairs, or hooks; and night-clothes well aired during the day—not rolled up, and put neatly and nastily away. Linen or calico worn next the skin needs changing oftener than woollen. Bed linen should be changed once a-week, and beds, blankets, and pillows put often in the open air and sunshine—and well beaten. Typhus may be laid up in clothing, beds, and bed-rooms, as well as in schools, churches, etc.

"Invalids do well to rest frequently in a horizontal position, which favours an equilibrium of the circulation. Try to get plenty of sleep. Invalids need seven or eight hours. 'Early to bed' is a good maxim, and to be in bed by ten o'clock is a good rule for all. Never go to bed with cold feet. Warm them with exercise, or dipping in cold water, followed with friction or slapping them. A hot-water bottle is better than to leave them cold.

"No one can maintain or regain health without purity of thought, and consequent purity of life. To have 'a sound mind in a sound body,' both must be pure and chaste. Chastity is a condition of health; absolute continence is often an absolute condition of cure.

"Mrs Nichols promotes and expedites the cures of many cases with sympathetic and homœopathic remedies, and provides vermifuges when required.

"For the prevention and cure of disease, it is very desirable that all should study the Laws of Health."

Very desirable this latter: a practice which I hope to

promote, as I have tried to do in both hemispheres for half a century.

The "Sympathetic Remedies" alluded to above are the "Alma Tonic," sympathetic or magnetic pillules, magnetised paper, for local application; and "Sapolino," a magnetic or mesmeric-sympathetic ointment, which is an instant cure for scalds or burns, and which has been very efficacious in all skin-diseases, even to lepra, falling hair, deafness and affections of the throat, and other affections of the mucous membrane, which can be reached by gargles or injections. Of these remarkably efficacious medicines, Mrs. Nichols left a sufficient supply for any probable need.

My course in regard to them is this: I do not urge their use—I do not specially prescribe or recommend them—I only say, there is abundant testimony to their efficacy. I do not guarantee them to cure. No man can do that with any medicine, or any mode of treatment. Physicians vary in all ways in their treatment, and none are infallible. In all cases, Nature must do the work of cure. Doctors do the best they can according to their science and skill, and a great many have very little of either. The happy and hopeful thing is, that Nature is always striving to cure. We see this most in surgery—broken bones unite; wounds are healed.

Let me now give a brief account of some of the most important processes of Hydropathy, and the plainest and clearest directions for HOME TREATMENT IN WATER CURE.

"To a certain extent, the Turkish and other baths of many of our large towns can be made useful in the treatment of chronic disease. We have advised the Turkish bath in many cases as a purifying process. The ordinary warm bath, if followed by a cold sponge, or shower bath, is very useful. Any cleansing bath is good to take. A dip in sea or river is refreshing and strengthening. But all of these are exceptional and infrequent things, confined to particular localities and seasons. It is evident that the great want of the great masses of the people is Hydropathy at Home. They must be able to practise the water-cure in their own dwellings. Not one in a hundred can have the time and money

to spend in hydropathic establishments; and there is no hope that there will be in our day good baths in every neighbourhood. We must practise water-cure at home. How to do that in the best way?

* "CLEANLINESS.

"The first object of Hydropathy is to secure perfect cleanliness. The skin is not merely a wrapper for the body—it is a collection of millions of purifying glands, which separate waste foul matter from the blood, and expel it through little tubes in the skin—the pores—in insensible or sensible perspiration. When these pores are clogged, or these glands are torpid and inactive, the bad matter is kept in the blood, and poisons its life. Then come congestions and inflammations of the mucous membrane, and internal organs—colds, bronchitis, diarrhoea, dysentery, rheumatism, etc.

"To act well, to perform its function of cleansing the body, the skin must itself be clean, every pore open, and every gland active. The first principle of hydropathy is, 'wash and be clean.' The first operation may therefore well be

"THE CLEANSING BATH.

"Have plenty of hot water—soft, if you can get it; if not, the best you can get—rain water is soft—also soap; and we think a pure disinfecting soap, like our Sanitary Soap, the best; but any soap is better than none. It is well to have a broad, shallow sponging-bath to stand in, but any tub will do. Now, with sponge or towel, or the hand, apply the hot water all over the body; then the soap until there is a perfect lather; then water and soap, with a vigorous rubbing, until every square inch is perfectly cleansed, and the dead cuticle removed. At the end, take a sponge, or towel bath of cold water, and finish all with a good rubbing with dry towels.

"Don't be afraid of cold water after the hot. It never chills; it is always followed by a quick reaction, and it tones up the nerves of the skin, and leaves its glands in good condition. The most delicate, feeble, and chilly persons can take a cold bath, if they begin with a hot one. The sensation of cold water on a hot skin is delightful, and there is no after-chill.

"This cleansing, or soap-bath, may be taken once a-week with advantage.

"THE TOWEL BATH.

"Every person—and, of course, every patient—should

have some kind of a cold bath every morning. One who cannot rise may be sponged all over in bed with a wet towel, or sponge ; but we think the wet towel is better, because it holds the water without dripping. Begin with the head and face. Wash well the roots of the hair as far as you can. Then the arms, wiping each part as you go ; then the body before and behind ; then the lower extremities, wringing out towel or sponge, and taking fresh water every time. If the patient is chilly, hot water may be used first ; but if warm, and especially if feverish and perspiring, the cool or cold water will be most refreshing.

“And do not fear cold water. We have known people to catch colds from a draft of cold air ; never from a draft of cold water, or a bath of any sort. This writer has taken a cold bath every day for forty years, with perhaps three or four exceptions, when travelling day and night by rail, and always with benefit. He has bathed in an atmosphere of ten degrees below zero, when every drop of water froze as it touched the floor, and taken his plunge-bath when ice three inches thick had first to be broken with an axe to get at the water ; and this daily bath has never hurt him, or any person he ever knew or heard of, but has been a condition of vigour and health.

“The Towel Bath is one that can be taken wherever one can get even a pint of water and two towels. Fold a towel lengthwise, then across, and you have it fourfold. Dip it in the water. If you have your tub to stand in, you can use it with all the water it will hold ; if not, squeeze out some, so as not to wet too much the floor. Wash face and head as far as you can reach, and the two arms, then more water and wash the front of the body, and as far round as you can reach, and the thighs. Now open the length of the towel, wet all the middle portion, and, taking it by the two ends, pass it over the neck, and saw all down the back ; fold in four and have another dash down the front, and finish with legs and feet. Now wipe dry, and rub briskly all over with one or more dry towels, the rougher the better.

“THE DRIPPING SHEET

is like the towel-bath, but may be continued longer, and requires an assistant. It is a good bath for fevers, and to follow the hot-air or vapour-bath. A coarse linen sheet is dipped in cold water, and thrown over the patient, standing in a shallow tub, so as to cover him from the neck like a cloak. With a part of the sheet the patient washes his face

and chest, while the assistant rubs him with the sheet one to three minutes, followed with dry towels.

“THE PLUNGE BATH

supposes cold water enough to get in all over, first wetting the face and head. We take plunge-baths in set bathing-tubs, or in rivers or the sea, where they are often too much prolonged. Strong persons may swim for hours, no doubt; but weak ones should not stay in the water more than five or ten minutes. The time depends upon the reactive or heat-forming power.

“All cold baths may be preceded by warm ones, and the reaction from them may be hastened by standing in a shallow bath of warm water while being dried with towels; but in such case it is best to wet the feet with cold water again before wiping.

“THE HOT-AIR BATH

is of great antiquity. The Turks and Moors inherited it from the Romans, who may have learned it of Greeks or Egyptians. The sun is the great source of heat, and light, and life. “Heat is life; cold is death;” and it is in the struggle of the heat-forming power in the body with cold that we develop force and health. Cold is invigorating because it demands, calls out, exercises, and thereby strengthens the reactive, heat-forming power. Thus, we say, a cold air, or a cold bath, is bracing. The direct effect of cold is chill, torpor, death. Its indirect is to rouse reaction, to strengthen, to tone, to invigorate. But heat and light are directly life-giving. Heat makes seeds germinate, and eggs hatch; light is a condition of vigorous, healthy life to plants and animals.

“Mr. Urquhart, who lived for some time in the East, aided by the late Dr. Barter, introduced the Turkish, or hot-air bath, into most of the larger towns in the United Kingdom, and thousands have taken them with great benefit. The heat, from 120 to 240 degrees, produces profuse perspiration; the washings and champooings very thoroughly cleanse the skin, and the final plunge into cool water, or the ‘needles,’ or douche, give the needful toning touch to the pores. Carefully practised, the Turkish bath gives the two grand conditions of hydropathic treatment—purification and invigoration; but it is to be found only in few localities, and in some of these it is a rather expensive process.

For these reasons we have contrived a portable Turco-Russian, or hot-air, and vapour bath (but in most cases we prefer the hot-air), which can be carried in one's trunk and used anywhere. It is very simple, and any child can manage it.

"Required first a chair, preferably with a wooden seat—a common Windsor or kitchen chair; then, for gas, a common gas-stove, or Bunsen burner, with indiarubber tubing enough to connect it with the nearest burner. If the burner allows a free current of gas, it may remain—if not, it must be screwed off to allow of a good supply. Where there is no gas, use a spirit-lamp, filled with methylated spirits, or pure alcohol, if you like to pay the price. This may be burned in a lamp or a small cup, which should sit in a shallow vessel of water. If a vapour or steam-bath is wanted, a vessel of hot water must be placed over the burner or lamp.

"The next important matter is a large robe of double tissue, which will hold the heat and yet allow a certain amount of transpiration. A perfectly tight robe will put out the fire, and also keep in the matters which should pass off from the body. The robe draws close about the neck, and covers the patient and the chair in which he is seated. A light iron frame fixed to the chair holds the robe from the shoulders; but this is not absolutely necessary. As the head is not enclosed within the bath, the patient can breathe fresh air, and the head can be wet with cold water, if needful, during the operation. By this means, patients who have not been able to use the common Turkish bath, have taken this one with great advantage. The feet should be warm, and it is well to put them in hot water while taking the bath.

"If the heat is just right—and a few experiments will enable any one to regulate it to the proper degree—free perspiration will begin in five minutes; in fifteen, it will run down the body in streams; then, in five or ten minutes, the patient can come out and take any sort of quick cold bath, and be well dried and rubbed.

"This is a good and efficacious bath, and will cure almost every kind of disease, because it purifies and invigorates. So far from being weakening, we have seen very feeble people grow stronger, day by day, by its daily use. This one bath is worth all the drugs in Christendom. It will cure dyspepsia, rheumatism, gout, scrofula, consumption. Any one can see what it must do for diseases of the skin.

We know what it will do for nervous diseases. Aged and infirm people take this bath every morning on rising with continual and great benefit. Every invalid should have this bath.

“THE WET SHEET PACK

is an invaluable remedy. It takes time and trouble, but it is worth all it costs. So far as we know, it was the invention of Vincent Priessnitz, the father of Modern Hydrotherapy, and since his time it has worked wonders in every quarter of the world. There is nothing like it, and nothing that better deserves the name of ‘panacea’—universal cure. Fevers of every kind, inflammations, constitutional diseases, yield to its magic. When we describe the process, the reader who understands even the elementary principles of physiology and pathology, can see what it will do.

“Spread upon a mattress two or three blankets; wring a sheet out of cold water so as to leave it wet, but not dripping. Let the patient lie on his back upon the centre of the sheet, and quickly wrap it about him, first one side and then the other, from his neck, enclosing his arms, to his feet; quickly and closely wrap in the same way each blanket in succession, until his whole body is wrapped up like a mummy; over all place a cotton or down quilt, rug, or similar impervious covering. The Germans use their light feather beds. Blankets are too porous—macintosh too close. A wadded quilt is good.

“The head should rest comfortably on a pillow. If the feet continue cold, a hot bottle may be placed near them. If the reactive power is low, the wet sheet may only come to the ankles, or to the knees. A half pack may be given with a small sheet or large towel, and reach from the armpits to the thighs.

“The first effect, of course, is a chill—the contact with the cold wet sheet. This, however, is but for a moment. The next is indescribably soothing, the relief of pain and irritation better than by any anodyne or opiate. Then comes sleep. Patients, who have not slept for days and nights, sleep beautifully in the wet-sheet pack. The action of the skin gradually increases until the whole body is in a glow. In from half-an-hour to an hour-and-a-half, in most cases, there is profuse perspiration. This may be allowed to continue for fifteen minutes; then the patient is taken out and given any kind of cold bath—sponge, towel, dripping sheet—a good wash with cold water, and a good rubbing with dry towels.

"The sheet, full of diseasing matter, must be well washed, and the blankets thoroughly aired after each operation.

"The wet-sheet pack may be given to the youngest babe, sheet and blankets, of course, being in proper proportion, and so in all the diseases of children. It will carry them safely through teething, measles, scarlet fever, whooping cough—indeed, we do not know of any curable disease that it will not cure.

"THE BLANKET PACK

is the same as the above without the wet sheet. After a vigorous rubbing with rough towel, or flesh-brush, be wrapped in blankets, with plentiful covering, and sweat as long as you like; then a good cold wash down. This is a slower process than the hot-air bath, but very effectual in chronic diseases, where much 'bad matter' has been laid up in the body. In most cases we prefer the quicker operation of the hot-air bath.

"BANDAGES AND COMPRESSES

are of the nature of packings. Sore throat may be cured by putting a cold wet bandage around it, well covered, and with the whole body warm. A wet bandage, about eight inches wide—just a long towel folded lengthwise, and close wrung out of cold water, and pinned about the loins, covered in cold weather with flannel, is of remarkable efficacy in all weaknesses of the bowels, etc. Feeble women get great strength from these applications, which may be renewed every few hours, by night or day. Some wear such a wet bandage at home or abroad with great advantage.

"In bronchitis, tenderness of the lungs, and threatened consumption, a linen jacket without sleeves, made to fit the chest, may be wrung out of cold water, and worn under a flannel one night or day, or both, so that there be sufficient clothing not to chill, with a good sponging and rubbing at every renewal. Simply laving a wet towel over the chest will stop a troublesome cough, and allow the patient to sleep.

"Compresses are folded cloths, linen or cotton, applied to any local ailment, like bandages, but thicker—four or six thicknesses—and act in the same manner; to cool inflammations, for which they are often renewed; or to stimulate action, for which they are worn longer. A compress is a cleaner and better sort of poultice.

"*N.B.*—All bandages must be well washed, so that the

bad matter that makes them stiff and offensive may not be reabsorbed.

“ FOMENTATIONS

are used to relieve pain, or stimulate action. Dip a folded flannel in hot water, and apply to the seat of pain. Cover, to keep in the heat, and renew as required. Professor Kirk wraps the head in a blanket wrung out of hot water for neuralgias. He uses also bags of bran soaked in hot water for local applications.

“ THE SITZ BATH

strengthens the whole pelvic region; cures constipation, prolapsus, piles, and many painful disorders of both sexes. It also relieves congestion, and irritation of the brain and the throat. It may be hot or cold—hot to remove inflammation and irritation in the parts immersed, and cold to tone and strengthen. It is to sit in water from two to six inches deep in any tub convenient for the purpose. It is well to begin with the water shallow, or with the chill off, and day by day increase its coldness or depth.

“ THE FOOT BATH

is the most popular in use. People who never take any other believe in putting their feet and legs into hot water. So far, so good. Better get so much skin clean and active than none. The foot is a wonderful organ, with a grand provision of nerves and blood-vessels. A hot foot-bath does much to equalise the circulation and relieve congestions of the head, throat, and lungs. With the feet and legs up to the knees in hot water, cold may be applied to the head, or throat, or lungs, to relieve any pressure of blood in these organs. This would be good treatment for hemorrhage from nose or lungs, and good, as far as it goes, for croup or diphtheria. When the head is heated by brain work, which leaves the feet cold, a foot-bath before bed is better than the customary ‘night-cap.’

“ THE DOUCHE

is a stream of water falling from a height, and with considerable force, upon any or all parts of the body. It is not usual to take it on the head, but on the spine, chest, and lungs. A small douche may be improvised by pouring water from a large jug or can upon the spine, while the patient sits in a tub, or upon any part requiring such stimulating treatment.

"THE RISING DOUCHE

is a fountain-bath over which the patient sits, while a stream or spray of water plays upon the parts exposed to its action. Dr. Nichols' Portable Fountain Bath enables patients with weaknesses of the generative organs, or lower bowels, to have the rising douche in their bedrooms.

"INJECTIONS

are of great use in diseases of the bowels, and the womb, and its appendages. In cases of constipation, the retained matter can be removed by injections of tepid or cold water much better than by aperients; while the cold injections not only move the bowels, but strengthen them, and so promote a cure. In bad cases, large quantities of tepid water can be thrown up, the patient lying on the back, with the knees drawn up. The water should be retained for a time, and the bowels well kneaded and shaken.

"Injections of tepid water, with Sanitary Soap, are thrown into the vagina and upon the mouth of the womb to cleanse from irritating discharges, and of cold water for tone and strength. Multitudes of cases of falling of the womb, and other deplorably common female diseases, have been completely cured by the hydropathic treatment when all other modes had failed.

"DIET

must be an important part of any good system of treatment. Pure food makes pure blood; pure blood makes strong nerves and a healthy body. Brown bread and its equivalents, the 'Food of Health,' wheaten groats, oatmeal, etc., milk, eggs, fruit, and nice vegetables, form an abundantly sufficient diet. In no case should an invalid eat meat or fish *more* than once a-day, and then only the nicest kinds, and in very moderate quantities. Avoid the flesh of swine in every form—all grease, pastry, and heating or indigestible food. Avoid heating condiments, and be sparing even of salt. The best drink is pure soft water, water and milk, hot or cold, orangeade, lemonade, and similar fruity liquids. The rule of drinking is to quench thirst. Nature demands what she needs. A small teacupful of hot water before eating is good for some cases of weak digestion. With fresh fruits and vegetables, very little drink is needed. In some cases dry bread, or rusk, eaten slowly without liquids, is best. When thirst comes, take water in sips. Take no alcohol, tea, coffee, or tobacco. The more simple

and natural our diet, and the less we use of any kind of stimulants, the nearer we come to the conditions of health.

"Some invalids do best on one meal a-day; many take but two—say at nine and four—with advantage. If more are taken, they should be at least five hours apart, and the last the lightest, and at least four hours before bed-time.

"Twelve ounces of *dry food* are sufficient for persons in health; dyspeptics are better on six or eight ounces. (See chapter on 'Dyspepsia' and 'How to Live on Sixpence a-Day.')

" CLOTHING

should be easy, porous, and sufficient for comfort. Delicate children should be warmly clad all over. The aged and feeble should have plenty of flannel. Wear nothing at night that is worn in the day, and well shake and air all day and night clothing. Keep the feet dry and warm, and have the shoes well fitting, but large enough not to produce corns, or hinder the circulation. Leave the chest free to expand to its utmost, so as to have a full supply of pure air. Avoid tight ligatures around the ankles, legs, and everywhere. Thick clothing may be very light as well as warm. Do not be in a hurry to leave off inner or outer garments in the spring time, and resume them early in autumn; for many it is well to wear them all the year round.

" AIR AND LIGHT.

"Pure air should be breathed night and day; and we should live as much as possible in the light. In many cases the direct rays of the sun are enlivening. If possible, avoid all darkened rooms, and let all rooms be full of light.

" EXERCISE

is very important; but it must not be of the muscles only, nor of one set of these. All faculties of body and mind should have due exercise, but none in excess. Some use their brains too much, more their legs, and still more their stomachs. Horseback exercise is considered good, but how few can take it! Here is a good substitute. Shut the hands, and, beginning at the collar-bones, strike with each alternately all down the chest, over the abdomen, and as far as can be reached of the whole body. We do not know of a more healthful exercise. It stirs the blood and agitates and strengthens all the internal organs. Grooming one's self night and morning with a flesh-brush, or rough towel,

is also doubly good—good for muscles, and good for skin. Any kind of quick exercise that makes us breathe and opens the pores is better than long dragging walks, which only weary.

“ SLEEP

on an elastic mattress rather than a feather-bed, and make sure of warm feet. If exercise and rubbing will not warm them, try the hot and cold foot-bath alternately. A hot-water bottle is better than cold feet. A window let down an inch from the top insures a change of air with no draft. A cool room is best. Take the position that gives most comfort, and sleep with the mouth shut. Avoid overheating any part, but especially the lower portion of the spine. If a stomach-cough comes on after going to bed, drink a glass of cold water. To allay a cough from bronchitis, wring half a towel out of cold water, and spread it two thicknesses over the chest, covering with the dry part. In most cases, it will arrest the cough at once and give quiet sleep. As a rule, no invalid should eat within four hours of bedtime.

“ ECONOMY OF LIFE

is a condition of cure, as the waste of life is the most frequent cause of disease. There is no waste like that of a disordered amativeness. Read, if you have not already done so, what you will find in the *Laws of Generation* ('Human Physiology,' Part IV.), or in the chapter on 'The Morals of the Sexual Relations,' in 'Esoteric Anthropology.' For the healthy, the rule is temperance; for those who are ill, the rule is perfect continence, if they hope to be cured. We have health defined as a sound mind in a sound body. A better reading may be a pure mind in a pure body. Impurity either of mind or body, is a cause of disease, and a hindrance to cure. Pleasure comes with use; but to seek for pleasure alone, or for its own sake, is abuse and leads to evil.

“ GENERAL COUNSELS.

“ Keep the head cool, the feet warm, the skin active, and the bowels open. Give eight hours of every twenty-four hours to work; eight to food and recreation; eight to rest and sleep. If the work is pleasant and varied, it may do in part for recreation. Avoid worry and care, and cultivate trust and rest. Exercise is good, but not to fatigue and exhaustion. Economise force and life. The strength is wanted to restore health and build up 'a sound mind in a

sound body.' Learn to breathe deeply, and through the nostrils only, sleeping and waking. Avoid cramped positions which prevent the proper aeration of the blood. Cultivate cheerfulness and hope. To be good is to be happy, and happiness is a condition of health."

It is quite true that here, as elsewhere, there are repetitions difficult to avoid, such as occur in nearly all books upon religion, morals, and medicine, and to which a work of this kind is specially liable. Anxious to lose nothing of value and use among the wise observations and directions Mrs. Nichols gave as to the preservation of health and cure of disease, I have thought it better to give too much than to risk leaving out what some one may find of value.

CHAPTER XXXII.

HYDROPATHIC HINTS AND CAUTIONS.

MRS. NICHOLS was a bold, resolute physician, but also a very careful one,—knowing that so powerful a remedy in rash hands might kill as well as cure. As in diet dyspeptics are warned to keep within their digestive power, so she warned patients and practitioners to keep safely within the reactive power. A wet-sheet pack may, when a fever has subsided, bring on a chill and collapse, which might be fatal. While the fever lasts, it can be checked and subdued; but its subsidence may leave the nervous system very weak. This liability to chill is, perhaps, the only real danger.

She had no fondness for what is called “crisis”—the rash eruptions, and even crops of boils, sometimes brought out by persistent cold treatment. She preferred to free the body from the matter of disease by the more gentle operation of the hot-air bath, the blanket pack, or the wet sheet, with quick reaction. The strong, robust patients who only want their badness washed out of them were safe enough. In rheumatic fever, or the early stages of smallpox or scarlet fever, she might have wrung the wet sheet out of ice-water; but she was careful when the fever had gone.

“Adapt the amount of cold-water treatment to the reactive power,” was her maxim. So long as that is done there can be no mischief. It must also be remembered that no bath or pack can be safely taken on a full stomach. In fact, the important process of digestion should never be disturbed by any kind of work, physical or mental. Either may so suspend digestion that the food becomes an irritant—a foreign body that the stomach must expel. This is the case in sea-sickness. Food taken just before, or at the

beginning of a voyage is likely to be soon got rid of; while fasting is a good preventive.

“Foreign body” reminds me of the needlessness of taking poisons as emetics. Of course, they are thrown off—but equally, of course, before they are thrown off, a certain quantity is absorbed and does mischief. Perhaps the most innocent as well as most certain and rapid emetic to take—in case of poisoning, for example—is mustard. Take a dessert-spoonful of made mustard from the cruet, and stir it into half a pint of warm water. It is hardly swallowed before it comes up again, bringing with it whatever it may find.

In all ordinary cases, a quite sufficient emetic is drinking a quantity of luke-warm water, and then in a few moments putting the fore-finger down the throat, or, if that does not produce a reversal of peristaltic action, use a feather. What is needed is a tickling—a slight irritation of the fauces.

No invalid—no one, in fact, who wishes not to be an invalid—should have cold feet, by day or by night. Wear thick woollen socks or stockings, and warm comfortable shoes. Tight shoes prevent the proper circulation of the blood. Cold feet are often an indication of a hot, excited, congested brain. In many cases a cold foot-bath, followed by rubbing and slapping, or stamping of the feet, will bring a good circulation and comfortable warmth. As snowballing will heat the hands, walking in the snow will warm the feet by reaction. But it is better to have a hot-water bottle, or hot brick, in bed than lie with cold feet, and a corresponding brain congestion, wakefulness, and fever.

No bath—especially no cold bath, or pack, or any treatment requiring reaction—should be taken half-an-hour before, or two hours after a meal; and a heavy meal, or one of salted meat, or other food requiring a long time to digest, may need a longer rest. This rule applies, of course, to ordinary sea or river bathing, as well as to hydro-pathy.

The same principle requires rest before and after eating—rest from work of any kind, and especially brain-work.

One who is going to make an after-dinner speech should not eat much dinner. Either the action of the stomach suspends that of the brain, and he makes a stupid speech, or the brain-action causes dyspepsia. Dinner talk should be of the brightest sort, and no one should take book or newspaper to the table.

A cold sitz-bath will in many cases relieve congestion of the brain by derivation. A hot foot-bath produces a similar effect.

Her writings in the *Herald of Health*, as in her books, are full of wise suggestions, the result of intuition, or instinctive judgment, as well as experience and observation. Women know things without knowing how they know them. They are right often without being able to give a reason. Of her "Gift of Healing," which she recognised and made use of for the help of many, she says:—

"Man is endowed with many faculties more or less developed. Each faculty—amativeness, benevolence, reverence, caution, conscientiousness, firmness, combativeness, and so on of all the faculties—has its own exhaling aura. This aura, or magnetism, or mesmeric fluid, whatever it may be called, exerts an influence over others according to the force of the person from which it emanates, and according to the activity of the several faculties. Persons with amativeness excited into a diseased activity become seducers, more or less dangerous according to the selfishness of the character. Persons with large benevolence, an unselfish desire to benefit their fellow-creatures, become physicians for soul or body, or in other ways helpers. Many disorders may be cured by the laying on of hands now as well as formerly. For myself I have exercised the 'gift of healing' for thirty years, more often by sending magnetised articles to those I have never seen, than by laying hands on those I have seen. The best qualifications for curing disease by magnetism or mesmerism are an unselfish desire to help on the part of the magnetiser, and a true and just wish on the part of the magnetised person to render an equivalent for the benefit received."

Nine times in ten this healing power is exercised unconsciously; and we like to be near some persons without knowing why. With preachers, and otherwise popular per-

sons, it is in many cases what they are, rather than what they say, that is attractive or edifying. Here is a pretty observation on hydropathy :—

“ Whatever confidence I may have in other means of cure, water is to me more nearly an universal remedy or panacea, than any other curative agent, except the life of love that we give one another in harmonious relations, and in a divine charity. Water is the correspondence of truth—that truth which is the life and the law. The life of God in its relation to this world, uses water first as a means of relation. The first germ of infant life takes to itself water, and the infant at birth is seven-eighths, and man at maturity is four-fifths water. The blood stagnates without its large proportion of water. Fever of the earth, drought, and all the disease and death that come in its train, are cured by water. The cooling showers descend, and all nature revives. . . . We can help one another by many means, if the laws of life and health are obeyed. All means fail when we sin against soul or body. Selfishness, anger, hate, and greed are sins against the soul; but they are also sins against the body. Anger and hate are most unwholesome. National anger, exemplified in war, blasts a whole country even where no battle is fought. Contest between individuals, even unspoken and only spiritually existent, is fatal to health. Peace in love, sympathy with one another, are as much conditions of health as wholesome food and pure water.

“ Man must learn of Nature. When a fever comes upon him—when his blood is full of a fierce heat, then the proper use of water cools and revives him, even as it does the earth. I do not wish to be without any remedial agent. First of all, love is life; but love lives and acts by truth. First, then, the highest condition of health is love, and resulting harmonious relations. Given these, and water is the next condition of health, and a *sine qua non* in curing disease.”

My own observation on Longevity may be worthy of a thought. I said :—

“ A long life is not necessarily a good or strong one. A low vitality may last long, as with certain reptiles. We want quality of life as well as quantity; and there is some excuse for preferring ‘a short life and a merry one’ to a long and dull, or feeble or stupid one. Men and women marry not only for themselves but for posterity.

"The Heredity Society has solid ground to stand upon. The breeding of men is more important than the breeding of animals; yet infinite care is bestowed on the one, and very little, in any conscious or intelligent way, upon the other.

"We have written and spoken these many years on health as the centre and basis of all true reformation. It is not that we ignore the spiritual and intellectual, but because they need the basis, the continent, the sustaining power of bodily health for their highest perfection. Milton, Wordsworth, Bryant, and Longfellow were strong long livers. Browning and Tennyson are coming to a good age. Palmerston, Beaconsfield, and Gladstone wore and are wearing well, in spite of late hours and unsanitary conditions. John Bright and John Ruskin broke down with over-work—over-worry had its share with the latter—but perfect rest and good nursing seem to have given a new lease of life to both.

"The vigour which displays itself as genius can also take the form of health, and conduce to great longevity. 'Health,' in fact, 'and good estate of body, is above all gold,' because it is that energy or power of life—that central vital force which is the source of all activities and developments."

In a pamphlet on Dress, or "The Clothes Question," as she called it, Mrs. Nichols says:—

"It often seems a marvel to me how women contrive to bear the burdens of their existence as women—to do active work, to walk, to climb hills, to bear children, to carry them and care for them, and often to earn a home for them, in their tight, heavy, long, and trailing garments. It is true that nearly all women suffer from some kind of illness—some form of what are called female diseases. The spine is in fault; there is nervous weakness, irritability, neuralgia, hysteria, and other disorders which we need not name. Multitudes of children die before they are born, or soon after. If domestic animals had such manners and customs of death and disease, there would be a Royal Commission, and the Society for the Prevention of Cruelty to Animals would be in motion. Our women and children are left to their fate. Fashion is our Moloch, and our daughters are immolated upon his altar. No matter how absurd or indecent a mode may be, if it is sanctioned by the leaders of fashion, almost the whole female world eagerly follow it. A lady may bare her bosom, or her shoulders, or her back, but she must not

shorten her dress at the bottom, because such exposure would be indecent. Modesty is made a matter of convention."

And clothing—care in protecting the body from chills—has much to do with health and longevity. I can speak from experience. My only chill, from exposure to cold in long journeys in unwarmed English railway carriages, to give lectures on Health, gave me a congestion of the lungs, the only disabling illness I have had for half a century. It was not much, but enough to carefully avoid. Past the age of sixty, chills are dangerous.

A fall of twenty degrees of the thermometer carries off hundreds of people in London. Every cold snap gives multitudes bronchitis, which is the most fatal of English diseases. It also determines in many cases the development of consumption.

From all sides we have the great lesson, that health and long life depend upon good air, good food, exercise, temperance. We need health that we may enjoy comfort, and comfort that we may have health.

My latest statistics of mortality happen to be those of 1874; but every year tells substantially the same story. More than half a million of people died in England and Wales in 1874, of whom—

53,022	died of	bronchitis.
49,379	„	consumption.
30,995	„	atrophy and debility.
28,604	„	old age.
28,513	„	heart disease.
27,139	„	convulsions.
25,927	„	pneumonia.
24,922	„	scarlet fever.
21,204	„	diarrhœa.
12,848	„	apoplexy.
12,572	„	paralysis.
12,255	„	measles.
11,011	„	cancer.
10,362	„	whooping-cough.

The only inevitable, incurable disease in this list is old age. Death from some of these is a disgrace to medicine. It

must be considered also that the doctors licensed to give certificates of the causes of death are not quite infallible. When they do not know they guess. When they have made blunders they can conceal them. It is certain that most of the diseases on the above list might have been prevented or cured—transferred to the only incurable condition—the only strictly natural death—that from gradual decay.

Here is the work we have to do—to reduce the causes of death as far as possible to two—*accidents* and *old age*. And this can be done only in one way. Pure air in towns and thickly-peopled places depends upon sanitary conditions as to cleanliness, sewage, etc.; in dwellings, upon cleanliness and ventilation. The purity of food is of easy accomplishment. Grains, vegetables, and fruits, are accessible to all. Water may be more difficult, but there is a plentiful supply in the clouds, and all water can be purified by distillation. “*Salutaris*,” a distilled ærated water, is sold for about 2d. a quart. Pure water companies supply a growing demand.

The water for bathing and external hydropathy may be hard or salt; but pure, soft water is probably best for all uses. Sea-bathing, however, is good, and even more stimulating, perhaps more tonic, than bathing in fresh water.

Salt, by the way (chloride of sodium), is in all vegetables; but it is probable that the less we take with our food the better. Its tendency to preserve from fermentation and putrefaction makes it, like sugar, preserve from digestion. Plain boiled rice digests in an hour. Add salt and sugar, and it may require three hours. As a rule, what prevents fermentation also hinders digestion.

Mrs. Nichols’ remarks upon “*Errors in Water-Cure*,” drawn from experience and observation, seem to me of great value. She says:—

“One error that is almost universal amongst water-cure physicians, is allowing their dyspeptic patients to eat too much. Amongst vegetable eaters, repletion is the great sin to be guarded against. A dyspeptic patient can digest

much sooner and more comfortably a small bit of flesh-meat than a dozen of potatoes or peaches; hence many conclude that flesh-diet is best for the dyspeptic. The true conclusion is, that a small quantity of food is better for such a patient than a large quantity. Vegetables are difficult of digestion to those whose digestive powers are impaired, and a large quantity of gas is disengaged from undigested vegetable food; hence dyspeptics, who eat largely of vegetable food, complain of bloating and flatulency. The true diet for those who have indigestion, and are not determined to be carnivorous, is—1st, *good bread*, white or brown, according as the bowels are loose or constipated, or the equivalents of bread in porridge, of wheat-meal, oatmeal, Food of Health, and similar preparations; 2nd, ripe fruit, rice, tapioca, sago, and milk come next in order, or as soon as variety can be allowed.

“The main point in dyspepsia is to prevail on the patient to eat little enough. What are we to think of Water-Cure houses, where the physician never gives a direction with regard to the quantity or quality of the food eaten by his dyspeptic patients, or requires them to breakfast on bacon?”

There should be a daily free movement of the bowels, readily secured in infants or adults by the injections of pure cool, or cold water, or water with soap. Half-a-pint is enough for a child; but an adult may inject a pint or a quart, and retain the injection for a few minutes while working the bowels with the hands. The injection of simple water strengthens the lower bowel, while cathartic medicine may weaken. The common indiarubber bottle syringe answers every purpose, though the pump syringe may be more convenient. An extra vagina tube makes the same instrument available for throwing injections of cold water upon the womb, and curing whites, falling of the womb, and other ailments to which women are liable. Sitz-baths, cold water injections, and the wet bandage about the abdomen, are the means of relief and cure, which all women can safely use. With these simple cleansing and tonic appliances they will need no examinations, and no irritating instruments.

A crisis—eruptions and boils produced by the use of cold water—is a rough mode of cure. It seems to me much

better to gradually get rid of the "bad stuff" by the wet sheet, or blanket packs, or by hot-air baths, followed by the tonic sponge bath, and plenty of friction. What we want to purify the system is a full action of all purifying organs—lungs, skin, bowels. With a pure, fruity diet, new blood soon replaces the old, and the whole system is cleansed and strengthened. The result is the pure and perfect health that we desire for enjoyment and use.

"In dysentery, where the applications are too cold, hemorrhage of the bowels may be induced, and fatal results follow. In congestion of the uterus, a cold plunge, half, or sitz-bath may produce dangerous hemorrhage; and in congestion of the lungs, the same baths too cold and too long continued may produce fatal hemorrhage.

"The greater the degree of cold that the patient can bear and fully react, the sooner he will regain his strength. But it is as great a mistake to send patients about with their teeth chattering, and their lips blue with cold, as it is to allow them to hover over a hot stove till they cannot bear exposure at all. The golden mean must be earnestly and carefully sought by physician and patient.

"We should have well-defined ends in view in all water-cure treatment. We must know why we use certain means. One patient may take a cold foot-bath, and another a sitz-bath, with the best possible results; whilst another may be chilled through for twenty-four hours with the first, and get an injurious hemorrhage from the last."

And in regard to both the water treatment and the diet, the patient may have to experiment and feel his way to what is best for him. Every one should try to find what is best for him as to quality and quantity. It is said that a man is a fool or a physician at forty. Every one can certainly be his own physician, and know what is good for him before half his life is over. Practical wisdom is to find what is best, and do it.

Cases in which young persons of either sex have injured, or exhausted—weakened or deranged—their nervous systems are very numerous. To such patients Mrs. Nichols gave much good advice. In one of her published answers to medical inquiries, she says:—

“Let all those who are suffering from errors of ignorance in their childhood avoid quacks and quack medicines as they would shun death.

“Remember that, when you have left an evil habit, half the battle is won. If its consequences do not leave you, it is to simple and natural means that you must look for relief.

“First keep the mind clean. Do not think of any evil thing. If a bad thought shoots through the mind, do not notice it, and do not retain it. An eccentric man once said of evil thoughts—‘It is one thing for a bird to fly over your head, and another for you to allow it to build a nest in your hair.’

“Simple, plain food, avoiding flesh-meat, except for dinner, and wholly disusing it if you can, will aid you in your cure. A resolute will to keep from evil, and to feel that in so doing you take on help visible and invisible, is the highest means of cure. We really are partakers of the life of honest souls who are in the same sphere of good with us, whether they are embodied or set free from the burden of our hard material life. The good old doctrine of guardian care (‘And he shall give his angels charge concerning thee’) needs to be revived among us. The mother’s careful nursing love can never die. She may be removed from our sight, but her love lives for ever. It is therefore good for us to feel that there is strength ready to be infused into our life the moment we resolve to do our best. The penalty of ill-doing is no more swift and sure than the reward of doing well. ‘Cease to do evil, learn to do well.’ This command is to all, and it should be a comfort as well as a command to those who have sinned in ignorance and from an evil inheritance.”

To a dyspeptic patient she wrote:—

“This evening at seven o’clock, if I am hungry, which I am not often, I shall eat a piece of brown bread, and three walnuts or a pear. My drink is pure cold water, and nothing else. In warm weather, I drink lemonade. I used to drink what we call ‘Cambric tea’—that is, boiling water poured on milk and sugar, like tea. But I like better the cold water in Malvern, it is so pure and bright. In London I drink cold water, filtered; but if the water were hard, or in any way impure, I should boil it, if I had no filter. I must particularly call your attention, in the article on ‘Dyspepsia,’ to what is said of your breakfast, viz., bacon; also

the effect of animal food on the stomach. In conclusion, I do not know, from any unpleasant feeling, that I have a stomach, and I have no more pain in my head than in my hands or feet."

To a mother of a three months' old baby, whose natural supply of food had failed, she wrote:—

"MY DEAR MADAM,—You are not to get frightened out of your common sense. Milk is the natural food of a babe, as fruits and farinacea are the natural food of a man; but man contrives to live sometimes entirely as the North American hunters, on animal food; and many English people live largely on flesh-meat. If you ask your next neighbour what he or she had for dinner, the reply will be beef, mutton, fowl, one or all, but not a word of the kind of vegetables or fruits that were on the table. Now, if you take some of the Food of Health, or fine, sound oatmeal, and beat a teaspoonful of it with powdered sugar, and enough cold water, to make it like a little cream, and then pour boiling water on the mass, stirring it till it is cooked, and about the consistence of milk, you have good nourishing food for your baby. If you can add some good milk, it will be better. If you cannot get healthy milk, you can stir into the gruel, when hot, a well-beaten egg. A fair imitation of milk is thus made, and it is very healthy. It may be given whenever you have doubts as to the health of the cows that supply your milk. It is a well-known fact that disease or poisonous food is thrown out of the system by means of the milk in the cow and in the woman. The calf or the babe that nurses will be killed, while the mother's life is saved. Women who drink beer and spirits, or tea and coffee, throw off the poison in their milk, and an abundant flow is induced by the presence of the poison. It is nature's way of freeing the system of an evil. Cows fed on distillery slops, give quantities of poisoned milk, till they finally wear out and die; and English mothers who drink the same, in a little nicer form, poison their children, and wear away their own lives surely and steadily.

"The mother is the natural nurse of her own child; but our lives are unnatural, and the denaturalisation has become so general, that even the cattle are as sick as we are. Fifty years ago, whoever thought of the wide-spread plague that now visits our dumb fellow-creatures? We are beginning to be afraid to eat the cows or drink their milk. The pigs and the sheep are as badly diseased, or worse. Those who

cannot live without animal food are beginning to ask—
'What are we to do?'

"To return to the baby. Fruits that are ripe are good for infants as soon as they desire them. If a babe can hold a ripe apple or pear, and suck it, let the mother be pleased. The patent food for infants—arrowroot, sago, and so on—had better not be given. The babe would die on corn-flour, arrowroot, etc., if no milk were added. Just feed your baby on good, honest, wheaten or oaten food, or rice prepared by yourself, or those you can trust. Secrecy in food means high prices.

"Let us eat, then, and feed our children on food that we know is wholesome, even though it be cheap and reasonable in price."

When milk fails the American Indian mother, she chews maize, and, mingled with her saliva—which prepares it for easy digestion—gives it from her mouth to her babe. That is instinct—art can hardly do better.

Further on she gives the following account of how she cured *her cold*:—

"During the month of December, I was much exposed to the severe weather in the care of patients outdoors and in the house. I was seized with a very violent ague and sore throat, pain in my bones, and altogether what might be called a very bad cold. I wished for all reasons to make short work of it, and I am happy to say I was cured in forty-eight hours, being rather weak, but quite well of the cold. Treatment—I fasted forty-three hours, taking only water, and during that time I sweated in hot air and in a wet pack five hours. Let any one who has a bad cold take a hot-air bath in the day, and pack the chest in wet cloths at night, and use the cold bath after, and fast, or take only thin gruel, and it will make short work of the cold. To eat, and nurse a cold, and take drugs, is not half so pleasant or economical a way as the one above recommended."

Many of the letters she received from all parts of the world, describing the results of the home treatment she advised, were very encouraging. Here is an instructive example:—

"A dear foreign lady writes:—'I seize this opportunity of my sister's visit, to send you the assurance of my grati-

tude. I hope she will derive as much benefit from your wise treatment as my dear husband and I have experienced. It is a great happiness to see my husband daily improving ; he is not only stronger, but much more cheerful.'

"Now this lady has recovered *at home* from a severe eruption, which covered her scalp largely, and spoiled her hair, by the use of the portable hot-air bath, with cold sponge-bath after, and a careful diet. Her husband has recovered from nervous exhaustion and depression that was very distressing, by home treatment. Few people need to go from home to recover health, if they can command their conditions, and have the *will* to cure themselves.

"A lady writes that her sister has overcome a severe cold, and stopped a foetid discharge from the nose, by taking five hot-air baths.

"The portable hot-air bath taken to perspiration, and then followed by sponge, pouring, needle, or douche bath, has many advantages. Where the blanket or sweating pack was formerly used, this is more convenient, takes time, and is quite as efficacious. Persons with two little reactive power to allow them to use the wet-sheet pack, can take with advantage the hot-air bath. In measles and scarlatina, and the earlier stages of small-pox, it is invaluable, *as also in chronic diseases.*"

No bath, I fancy, was ever so "portable." All the necessary apparatus packs in a corner of a portmanteau, and can be sent by parcels post. It can be taken by one's bedside in fifteen minutes, with great comfort and benefit.

SKIN DISEASES.

In 1876 Mrs. Nichols wrote for the *Herald of Health* the following paper on "The Strumous Diathesis and Diseases of the Skin," including exanthematous fevers, such as smallpox, scarlet fever, measles, chicken pox, etc. These eruptive fevers have their own special laws or modes of development. They are processes of purification. The efflorescence or eruption on the skin appears at a pretty regular period, and its duration can generally be predicted ; but these phases are greatly varied by the hydropathic treatment. All these diseases are also aggravated by what is called the strumous or scrofulous diathesis. Smallpox, the most dreaded, in a subject of good constitution and pure

blood, may be a slight fever with but little eruption, lasting a few days, and the same with the less dreaded, but often more fatal, diseases of scarlatina and measles.

It matters little what the name or form of a disease may be, if we know how to cure it, and we cure all these diseases by aiding the action of the skin, by means of the various processes of water-cure. Priessnitz called the impurities of the blood "bad stuff," which he proceeded to wash out of the body. He appears to have acted upon his patients by a vigorous personality or strong magnetic element, and when he had effected some remarkable cures, the element of an excited hope or expectation came in and did its work. In medicine, as in other matters, "nothing succeeds like success." Every well-known cure makes other cures more easy.

All varieties of exanthematous disease owe their existence to impurities or corruptions—from the slight rash on the infant to the plague spots that filled communities with terror; and the treatment that aids the system in its work of purification is substantially the same, varied to adapt it to the virulence of the disease and the vital force or reactive power of the patient. The one rule is, that *no patient must ever be permanently chilled*; and this caution is especially necessary in the last stages of the disease, when the nerve power which gives reaction has been exhausted in the effort of cure—the expenditure of vital force in the processes of purification.

"Internal abscesses, catarrhal affections of lungs, uterus, vagina, bladder and urethra, and bowels, all are modes of eliminating 'bad stuff' from the human system. As a rule, an eruption upon the surface is more hopeful of cure than internal eruptions. In tussus convulsiva, or whooping cough, if you can bring out a rash, or any considerable eruption upon the external skin, the cough disappears. So in bronchorrhœa or catarrh of the bronchial tubes and lungs, an external eruption lessens at once the internal disorder. In a case under my care, when a great quantity of matter was coughed up from the lungs, a carbuncle on the back, with five openings and a large discharge, cured the lungs in

a few weeks, and then was itself cured, leaving the patient in excellent health. The mode of cure when there is strumous matter in the system is two-fold—to make good blood by pure diet, and to cast out the morbid matter already existing, and clogging or poisoning the system, by exciting the purifying action of the skin.

“The blood, when examined by a magnifying glass, shows its globules as living and active, or as diseased and dying, or dead. The millions on millions of blood globules in the human body are like the millions of people in London—they are living and healthy, they are diseased and dying. The dead blood globules must be expelled from the system, or they disease other globules by their presence.

“The blood of a person who lives in unsanitary conditions, either from poverty or luxury, is a very different fluid from the healthy blood of a healthy individual. The blood of persons who eat unhealthy food, and specially of those who live largely on ordinary flesh meat, will putrify soon after being drawn from the body, while the blood of one who lives mostly on bread and fruit will remain sweet as new milk.

“Now, when the person with impure blood is seized with fever, or any infectious disease, the chance of life is just according to the state of the blood. If largely diseased, that is, if many blood globules are diseased, dying, or dead, the chance of life is very small. If there is strong vitality, and the blood can be purified by internal power and external help, then the patient can recover.

“It is my purpose to give examples of the cure of exanthematous disease and other forms of scrofula, with the treatment adopted, that parents may learn to save their children. I clip the following from an American paper:—‘Ravages of Scarlet Fever.—A letter from Collinsville, Conn., to the *Hartford Post*, says—Within the past eight weeks, in a radius of less than three-fourths of a mile, not less than twenty-one children have died, all under twelve years of age, and nearly all of scarlet fever—the most of them very promising children. One family lost four children, and three others two each. The above deaths of children here, when compared with the population of Hartford, would make nearly five hundred deaths of children in the latter place in the same time. Winfred Shiffault, one of our steady, industrious French citizens, having previously lost one child and a sister, and two children at his house, and now, on the sudden death of four of his remaining

eight children, the father cried out in his bitter anguish, What have I done that I should be afflicted so? The remaining four children have all been sick, but are now recovering. The father and mother are nearly worn out with intense sorrow and continued watching.'

"In many crowded, unsanitary, pestiferous portions of English towns, there are similar epidemics of scarlet fever, measles, and even of whooping cough, which, seldom fatal in America, in England, makes one of the largest contributions to the mortality records of the Registrar-General; yet I have known women to save their children in measles and scarlet fever, even in very low classes here in England, by the knowledge I have given them. Generally, uneducated mothers are as frightened and depend as entirely on doctors as the highly educated. But occasionally I find 'a Napoleonic woman,' in high or low life, who has the courage and the common sense to learn how to prevent and to cure the diseases that fall so severely on children. Measles, scarlatina, chicken-pox, whooping-cough, and the much-dreaded small-pox, fall lightly on children well born, and reared lightly, and teething is no longer a disease, but a natural and painless process. But, failing preparation, and having inherited evil, and also being obliged to have the virus of dire disease introduced by Act of Parliament into ourselves and our children, the question becomes important—How can we cure the many diseases of childhood and maturity?

"I have cured diabetes, complicated with salt rheum, which appeared in the most torturing manner. Pure diet, excluding salt, wet-sheet packing, and sweating the patient in the blanket-pack—or, still better, in the hot-air bath—cured when 'eminent physicians' had failed, with all the drugs at their command, aided by a diet of beef and mutton, with a little bread, and an almost entire absence of drink. I gave my patient plenty of pure water and good brown bread, wheaten groats, or 'Food of Health,' fruit, and half-a-pint of milk daily.

"I have cured salt rheum uncomplicated in like manner. The hot-air bath, wet bandages, and pure diet, did the work.

"Erysipelas of long standing has yielded as readily; and leprosy, that would in some countries condemn its victim to life-long seclusion from relatives and friends, I have cured with wet-sheet packs and hot-air baths. It has taken longer than any other eruptive disease that has come under my care.

"Deafness from scrofula I have cured in the same way—that is, by sweating and tonic treatment by wet-sheet packing. Too great caution cannot be used to adapt the treatment to the reactive power of the patient—the ability to get warm against the cold applications. In scarlet fever, the wet-sheet pack may be used with good results as long as the fever continues. If used after the fever is subdued, it may kill the patient. Where there is not reaction, there may be hurtful, or even fatal congestion."

To this paper are appended the following illustrative cases :—

"SCARLET FEVER.

"The following account serves to show that children fed on a flesh diet suffer much more acutely in their illnesses than those who are not :—

"I attended two children, aged four and six years, who were seized simultaneously. One had the fever so mildly, that, after two wet-packs, she was quite free from fever, and had no sore throat, and the third day was playing about as usual.

"The other had the fever severely, and suffered much, with a swollen and inflamed sore throat. She was ill for two weeks, and took many packs and much care to bring her through.

"I talked with the mother as to the habits of these children. The one that had the fever badly had always eaten much flesh-meat ; the other would never eat it.

"OPHTHALMIA.

"We had a case which had been taken from a patient who had it in a very malignant form, which was treated by the hot-air bath, followed by cold sponging all over, bathing the eyes with warm water, and excluding salt from the diet, cured in three weeks from the commencement.

"Case No. 2, of an infant fed on pork as the greatest luxury, and, as the parents thought, an article of diet best adapted for the child. We told the parents to use cold bathing daily, using *warm* water to the eyes. This treatment, combined with strict diet, and plenty of open air, cured the child in a month.

"Case No. 3, of an infant of a scrofulous habit. The ophthalmia had continued for a long time ; finally an abscess in the ear took off the morbid matter, and the eyes got well. The child soon after became idiotic. She was placed with

a family who bathed her regularly, and kept her on a pure diet. Crisis came in the form of scarlet fever, when I attended her. I had only observed her before. She was treated with wet-sheet packs and baths, which brought the case through after two weeks of severe illness, and left her a bright, quick-witted child. The sloughing and purulent discharge from the throat were worse than I ever knew in scarlet fever, and evidently relieved the system of a great amount of morbid matter."

These cases seem to me extremely interesting as examples of what can be done with the hydropathic treatment, skillfully and thoroughly applied, to aid nature in her work of purification and invigoration.

CHAPTER XXXIII.

REGIMEN AND DIET.

“**L**IFE and Work!” The words run neatly together; but are they not synonymous? Our work is our life, or the action and revelation of the life. What we do is or should be the expression of what we are, and what we are is seen in what we do—provided that we have the first condition of all true work in this world, freedom to do what we desire.

Many things may hamper us—want of health, want of culture, want of money. We are paralysed by our conditions and surroundings. Children are victims of the prejudices of parents; wives are the property of their husbands; and we are all more or less hampered, pushed on, or restrained by the public opinion, which is like the air we breathe. We feel compelled to conform to fashions of thinking and feeling, as we do to fashions of dress. It is not easy for a woman to break so many bonds, and only the strongest motives could have impelled and sustained Mrs Nichols in her early years to undertake and carry out her mission of health to society, and especially to women. I dwell upon this in the hope that her work will incite others, and her success encourage them.

Her own feeling about her work is very frankly expressed in many of her papers in the *Herald of Health*, to which she was for several years a constant contributor. In one of these, “Heart-to-Heart Talks with Friends,” she says:—

“To make birth pure—that is, healthy, whole, or holy—is the first wish, the deepest prayer of my heart. Good and great people, who have been born with the taint of diseased amateness, have lost the use of a great part of their lives by early falling into the sin of impurity. They have thus sacrificed health and strength that might have been used to

redeem and save very many. They have lost time in resisting temptation, and peace of mind by falling at times under the overmastering power of disease. The purely-born child has a delightful inheritance—a gift excelling all other natural gifts. Purity is life, power; the sense of being alive and well is a joy that cannot be expressed. How many are there whose lives are one long pain by no fault of their own! A child born of diseased amativeness, though entirely in legal right, has sin, sickness, and sorrow forced upon it from its first breath. To educate, and especially to educate women in all that relates to the science of pure and painless birth, and to the health of women and children, is our earnest prayer.

“I have not many more years in this world, and these I would spend to the greatest possible advantage. I would cure and teach, if I could, only such as would become apostles of health and holiness of life. I would teach the true connection between earth and heaven—between sin and sickness and misery here and hereafter. I would save people in this world, and redeem our poor sick earth by their means. Men with true sanitary education will rebuild London, cleanse it from filth, annihilate its sinks of pollution, its slums and fever dens, and save thousands of human souls for time and eternity. The human race will redeem the earth, when, as a race, it is itself saved. How grand the thought, and how worthy of God and man that the earth and man may be redeemed! And where shall we begin except in the heart and mind of man. When the will of man and woman is offered as one to do the will of God, to be wise and good for this world as for another, then birth will be purified. Man will not live for present pleasure, but for health and holiness—to become wise unto salvation.

“Whoso will help me in my work must know that, personally, I ask nothing. Who helps me, helps a work that goes right on. It will not die with me or with you, but will live after us a blessing and a joy, it may be, to more than we can number.”

In another paper, written in 1877, she says of her work:—

“I have never exercised the profession of a physician as a trade to give me a living. I have been a teacher of the laws of health, and I have cured the sick to illustrate my teaching. Believing all sickness to be the ultimatum of sin in the individual, or the inherited consequence of the sins of

our progenitors, I am of necessity a religious teacher. If there were no sin, there would be no sickness, and death would not be a violent transition, but a peaceful change.

“ ‘Lust, when it is conceived, bringeth forth sin ; and sin, when it is finished, bringeth forth death.’ Lust is self-love, that seeks pleasure for self, without regard to the good of others. Self-love claims good for self with no regard for the neighbour, and stops the circulation of life in the social body, as a ligature stops the circulation of the life-current in the individual body.

“ I have taught woman first and foremost, because she is the mother of the race, and her influence is paramount over children for good or evil. I have taught women how to secure painless birth—how to save children in the womb and in the cradle from impurity and consequent sickness, decay and death, and from what is far worse than death—a life of shame and degradation. I affirm, and will repeat till it is received into human hearts as God’s truth, that until man is saved from lust and destroying self-love, woman must be his victim with or without law. She will be his victim as wife and mother, bearing children to fill little graves, or to fill the ranks of those who are lost, never to be redeemed in this life.

“ *Lost women !* How terrible are those words ! These women were once babes at a mother’s breast ; many of them objects of tender love, possessing beauty and talent, and most precious gifts. Now, the only care the lawgivers of this fair land take of them, is to class them by the side of animals, and pass Acts by which men may ‘safely’ degrade themselves, and waste their manhood—their life’s life—in a commerce with women, who are first outraged, and then thrown as vile and poisonous weeds on the social dunghill of our civilisation.

“ Who would not save women from such a fate ? But to be saved from these worse than barbaric atrocities and horrors, she must be saved from lust in the germ, in the womb, and in the cradle. The daughters of infamy are the natural outgrowth of a diseased, a selfish, and unchristian civilisation. They are only one result of the sin of impurity. The law of life lived, gives health and purity to the mother and child ; gives immunity from suffering in bearing children, and saves men and women alike from sickness and shame.

“ Pure and tender women would live and die to save others if they but saw the way. Let me tell them that to

promote the study of the laws of life, and thereby to promote the pure birth and the healthy rearing of children, is to bring moral and physical salvation to women. To save from disease and premature death, from life-long suffering, from impurity and ignominy, from bereavement in life, and by death—in a word, from anguish that no words can describe, by a school of life, is the end for which I have lived, laboured, taught, and written for many years.”

Her first thought and effort in saving and training children was to plant them out, or graft them into families to have them adopted by childless couples, or others who could find room for them, and had some parental love to spare. But the “boarding out” system, though better for children than the debasing influence of the “Union,” with its atmosphere of pauperism and all the vices that create it, still leaves much to be desired, and has, in many cases, the taint of mercenary motives.

But when an asylum, a school, an institution, was considered, instantly arose the “Religious Difficulty,” and it became necessary for her to declare her own creed, and the kind of religious education she proposed to give to children entrusted to her care. She wrote, therefore—this was in 1875—the following paper, which she headed, “Religion *versus* Charity”—not that they were, or could be, truly in opposition, but that some people’s ideas in regard to religion seemed to her uncharitable. She said:—

“I am asked what sort of religious training I intend to give orphans entrusted to my care.

“I reply, that those children whom I shall place in families will get their moral training from the parents who adopt them. If the parents of an orphan who came into my hand had been religious people, other things being equal, I would place the child with those who were of the same form of faith.

“The first question I shall always ask concerning those who wish to adopt a child is this : Have they an enlightened conscience, that will lead them to bring up a child in purity and health ? I shall not ask how many prayers they say, or read, what forms they observe, or what opinions they may have about what some people call Theology, but I

shall ask whether they eat and drink to the glory of God, or for their own self-indulgence? I shall ask whether their bodies are washed with pure water, and whether they consider cleanliness akin to Godliness? I shall ask whether their hearts are filled with love to God and man?

"I have travelled much; I have known people of almost every civilised nationality, and I have found holy souls in every sect and in every nation. This has not made me a sectarian, but it has made me believe that the Church of Christ is one, and that vital religion is the same wherever it is found. In all sects, and in those who belonged to none, I have found members of the Church universal.

"Those persons who love God and little children, who have both wisdom and knowledge, who keep a conscience void of offence, who obey the physical laws because they are laws of God, and promote health and purity, who are not cruel, and who abet no cruelty toward man or beast from self-love and self-indulgence; those who believe in the dignity of labour, and who will work themselves and teach those committed to them to work—such are the true parents to whom I would commit the care of children.

"To those who may be given to me, I shall teach my own faith. I believe in God the *Father* Almighty: I believe in serving Him by promoting the good of all. The world is perishing for lack of knowledge. I believe in teaching the truth that shall save us here, as a means of salvation hereafter. The divorce of religion from this life is the sin and sorrow of the Christian world. Men seek to be saved hereafter, and they allow this world to become a hell, while they are saying prayers, not as a means, but as an end, foolishly trusting that devotions will be accepted instead of duties.

"To educate devoted men and women, and to train children from birth to an apostolate of health, in the sense of holiness, is our work—a work that may live after us. To maintain mere bodily health, to selfishly seek the prolongation of a worthless life, is to me very contemptible. It is as mean as to seek to go to heaven in the next world, while we live in a selfish and sensual luxury in this, paying doctors to cure the sickness caused by our sins, and paying the clergy to see to the saving of our souls.

"Beneath this selfish life of custom, a better heart has begun to beat, and men and women are beginning to deny themselves, and they begin in the right place. They feel that the table is a snare and a stumbling-block, that by their

luxuries they have made bad blood, and starved their fellow-creatures.

“Already many have seen in their own sad experience, that ‘when lust is conceived it bringeth forth sin, and sin when it is finished, bringeth forth death.’ They look beyond the death of the body, and they feel that the soul is deathless; and they see that self-indulgence here is a miserable preparation for a hereafter.

“Do we know what life is? ‘I am the Resurrection and the Life.’ To have soul and body inspired and permeated, and altogether living from the Divine, the spirit which was in Him who said, ‘I am the Resurrection and the Life,’ this makes man a living soul. Sickness and pain are the beginnings of death; they are the results of disobedience to the Divine law. Self-love in self-indulgence cuts us off from the sustaining love of God.

“As a ligature placed upon a limb brings first pain and then death, so does an evil self-love bring pain and death upon the soul. The love of ourself, excluding the love of our neighbour, and isolating us, as by a ligature, from him—this is death by sin.

“Mr. Ruskin has well said: ‘All the diseases of the mind leading to fatalest ruin, consist principally in this isolation. They are the concentration of man upon himself; whether his heavenly interests, or his worldly interests, matters not; it is the being *his own* interests, which makes the regard of them so mortal.’

“To live for ourselves alone, either for this world or another, is mortal sin. Whether we labour and pray for wealth, love, and joy for ourselves alone in this world, or whether we pray for heaven in the same selfish spirit, matters not. Both prayers are deadly sins. Labour is prayer. To pray and labour for the best good of all our fellow-creatures, to love our neighbour as we love ourselves, is the only way to secure our own good. We must seek to save our fellows, if we would be ourselves saved. The conditions of typhus or cholera must be removed from all, if we would save ourselves from these diseases, and so of every evil, moral and physical. Our race is one. ‘We are all members one of another.’ Hate is unwholesome—‘He who hateth his brother is a murderer.’ We all know how we suffer from even a slight estrangement from those we love. We may thus ‘know by a little what a good deal means.’ If we could form one family of a few hundred persons, enough to be self-sustaining, whose interests should be one, as a

mother's are one with her babe, we should begin to see what life and health might be in true conditions. We know the strength of an army making long marches, keeping as it were one step to music. Think you that any one of these men, isolate, however strong he might be, could bear up under the exertion that the whole easily bear? Co-operative companies may do much material good, but there is an interior and spiritual harmony that is born of self-sacrifice for the good of all, that is higher and greater. When all give up for all, then all are served, if the numbers are sufficient to be self-sustaining.

"To found a family where all will work for all, under the headship of a father and mother who are one, or a father, or mother alone, who shall be one with the Divine Love, this seems to me the highest and holiest co-operation.

"To live and to teach the great truth that God is our Father, and that all we are brethren, that we should live in mutual service, devoting all life to the greatest good: this is my religion; in this faith I would train children committed to my care.

"No one will ask me what particular form of Christian faith I profess, when some loved one is ill, whom they believe I can save by my skill and my loving care.

"I am allowed to wash the poor children clean of blood-poisoning by vaccination, at my own expense, without being asked whether I am Catholic or Protestant.

"I ask no one's help, who cannot fully trust me to do good with their money, as our Heavenly Father does us good, without respect of persons. 'In every nation he that feareth God and worketh righteousness is accepted of Him.'

I give this paper because it seems to me suggestive, and may be instructive. I do not need to make any comment upon it, except that it is perhaps a century or two ahead of the great mass of present thought and feeling. How can we expect the Catholic to be willing to trust children to the training of Protestants, when he believes that the faith and sacraments of his own Church are ordinarily necessary to salvation? And how can we expect a zealous Protestant to risk the perversion of children to a church or system which he holds to be idolatrous and the mother of abominations? It is true that enlightened Protestants see much to admire, and perhaps something to envy, in the religious

system which was the Church of our ancestors for so many centuries, and of which all the ancient cathedrals, churches, and universities of Britain are monuments; and it is true, also, that enlightened Catholics recognise a "soul of the church" much larger than her body—large enough to include and enfold all that is good and all who are in good will in all creeds and religious organisations—being Catholic in the true sense of comprehending all that is good in intention and desire.

In the meantime the so-called—or so-calling-themselves Christians of these islands only, reading and interpreting the same Bible, which they all hold to be the Word of God, showing the way of salvation so plainly that "the way-faring man, though a fool, need not err therein," have more than a hundred registered sects, each holding, of course, that its way to heaven, if not the only way, is by all odds the best way. And so long as this division and sub-division continues, it must check, hamper, and more or less limit all comprehensive benevolence.

Happily, it need not interfere much with the work of sanitary reform. We must all breathe the same air, drink the same water, and the food that is found most healthful for one religious denomination may also be best for all. All churches favour temperance; some favour abstinence from intoxicating drinks, Roman Catholics keep Lent, and the great religious Orders have been vegetarians, so that Monasteries, from the earliest in Egypt down to the Trappists of our own day, have been wonderfully healthful and free from epidemic diseases. The Trappist monk, and generally the members of most of the religious Orders, enjoy many of the conditions of health. They have freedom from all worry, all anxiety, all that waste of life which comes from its troubles and cares. They live upon plain, simple food, and if not total abstainers have only a limited supply of some light wine. Assured as to present and future, sustained by "faith, hope, and charity," why should they not be healthful?

Mrs. Nichols looked upon the diet question as very

important in the work of sanitary reform, and, at the risk of some repetition, I wish to give a statement of her own experience in regard to it from the *Herald of Health* for 1875. She says:—

“I know vegetarians who have lived from fifty years and brought up families, who in their turn are bringing up families on this diet, neither eating flesh-meat nor fish. The venerable William Metcalf, who was living not long since, nearly ninety years of age, was one of these. It is now full eighty years since he and his most lovely wife became vegetarians. Healthy, earnest workers were they. Thirty years since I was in their family. They had then for fifty years abstained, and their children also. Their grand-children, and now, I doubt not, great-grand-children, are doing the same.

“From 1838 I determined to disuse flesh-meat. The first effect of abandoning a flesh diet, and tea and coffee, was great weakness. I had never had good health. I was a sickly infant, dreadfully drugged. I was a sickly child, and a consumptive woman. I had been almost forced to eat plenty of flesh-meat to give me strength, and it had come to seem a necessity to me. I ate it two or three times a-day, and I also obeyed that most mischievous maxim to ‘eat little at a time, and often.’

“I had not abstained from flesh as food, or from tea, coffee and other stimulants, merely for my health, or from persuasion, but from principle, and this involved much more than my individual health. It involved the health of all who could be convinced by facts and truths. I was convinced of the truth that human life could rise to a higher elevation, to a far greater use, and beauty, and health, and happiness, by abstinence from flesh as food, and also from the stimulants in general use. Facts gathered from different portions of the globe—from India, Scotland, Ireland, and from the lives of distinguished individuals—all confirmed my belief in the virtue of abstinence.

“The cruelty involved in providing animal food, and the expense that might form a fund for better use, all weighed much with me. The disease and filth, caused by rearing, fattening, and butchering animals for food, were also weighty considerations.

“I was convinced that by adopting a purer diet, in which bread and fruit should predominate, and refusing to make our bodies part and parcel of diseased flesh, that our health

must improve immediately, that our tastes and loves—in a word, our lives—would become purer also, and that the mind would inevitably gain in clearness. Disease weighs often as heavily on the mind as on the body. People think they must eat meat in order to live, and have strength to work. They say to me, ‘you could not live as you do, and work as I do.’

“For nearly forty years I have sustained arduous labours on a diet from which flesh has at all times been excluded. I sometimes eat fish and take butter and eggs; still, bread and fruit form the larger part of my diet. I have never been well in all my life. But for my simple and healthful mode of living, I should long ago have died of consumption like others of my family. Still, with this liability, and with much suffering from other forms of disease, I have laboured night and day in my profession—not merely writing prescriptions, or dealing out pills or powders, but putting my own hands to the work of saving patients by packs and baths, watching and superintending the work of attendants, lecturing, writing, housekeeping, and often doing domestic work, for I was born a cook, and loved to have my nice preparations of food enjoyed *and praised*. I have studied constantly also. If any flesh-eater or drinker of ardent spirits, tea or coffee, has done more, or better work for the world than I have, let them have the praise, but *not* their diet or drink.

“I have spent days and nights in the sick-room; I have been exposed to contagion in many ways; I have laboured, I have suffered; I have been reduced from affluence to poverty; I have had the added anguish of seeing my country divided into two hostile camps, brother against brother—my husband and I on one side, our nearest relatives on the other. After exile and poverty, and the trials incident to both, there came to us a great sorrow, and I wept myself blind; but I was never willingly unfaithful to the gospel of health that had been given me years before. I have become resigned. I have regained my sight, and now when I have seen three-score years, my health is better than ever before. I can do more and better work than at any time in all my life.

“My diet is more simple and strict, instead of being less so. I take no drink, as a rule, but water. I never take spirits, tea, coffee, cocoa, or malt liquors. It is now nearly forty years since I have tasted flesh-meat—since I have dipped my hands in blood, or been accessory to the cruelties

practised upon animals, to procure a form of food that increases sin, mourning, and misery.

“There is something so absurd in the assertion that we cannot live and labour without flesh-meat, that it hardly merits a serious answer. The Trappist monks have reclaimed the worst land, and have done the hardest work, and maintained the best health on a diet from which flesh, fish, milk, and eggs are excluded. I know to-day some of the hardest working men and women in England and America who eat no flesh and drink no tea, coffee, or spirits. I know vegetarians and *tea*-totalers who live well, and whose work is equal to the best. Other things being equal, I consider their chance of life and health much better than that of the flesh-eaters. Clearness of mind, freedom from depression, and firmness of health, are worth a little self-sacrifice. It is but little, for very soon increased appetite and enjoyment of food and drink are the reward of temperance and abstinence. People who think they shall die from weakness or bad nourishment, if they do not eat flesh and drink beer or spirits—or at least tea and coffee—know little of the history of the world or the Church. I have read the lives of seventy-three Saints who were vegetarians. These men and women did great works and endured great hardships, and Catholics fully believe that they worked miracles; and yet puny people who stand in their places to-day, and might have more or less of their privileges and usefulness, are crying out that they cannot live without flesh, and tea and coffee, and wine and spirits. They say they should not be able to do their work. I for one should be willing to see their work wait till they had reformed their lives, and had got able to live as their betters did in the days when mighty works were done by men of true faith.

“What all honest people need is instruction. It takes knowledge, firm conviction, strong resolution, time, and perseverance, to get to the other side of bad habits. Health, freedom, reliable ability to work, to resist temptation, and also to resist disease, are an exceeding great reward. I am convinced that there are many in England who seek purity of life, who would gladly promote a purer and healthier birth as a means of redeeming the race, and who to this end are willing to live on a simple and healthful diet from which flesh is excluded. Bread, fruit, vegetables, fish, milk, and eggs, offer a great variety of food.

“There are many who are ready to abstain from hurtful drinks. Would it not be well for those to join hands and

sustain each other, and give a knowledge of health laws to their fellows? Many people have unhealthy habits that are as seed bearing a plentiful crop of disease and sin, who do not know it. They pray constantly to be delivered from evil, and they do not know what is evil. Their table is a snare. It provokes to ill-temper, sickness, sin.

“Unity is power. Let there be light. Let us seek points of agreement. For nearly twenty years I have belonged to an association founded on a pure diet—that is, on abstinence from hurtful food and drink. We obey a rule, simple, and yet potent for good. Any one fully resolving to live a purer life, and to abstain from things hurtful to this end, may send to me for the rule of this Hygienic Association. Each person sending his or her name must make some offering towards spreading light on the great subject of health and purity. As persons interested in hygienic reform become known to each other, as they unite their energies and their means, ways will open that we do not now see to do good—to fulfil the prayer, ‘Thy kingdom come, Thy will be done on earth, as it is in heaven.’”

There is a scripture which says, “Prove all things—hold fast to that which is good;” and another says, “Let every one be fully persuaded in his own mind.” That is half the battle. And General Jackson’s scripture was of a similar import. He said, “Be sure you are right, and then go a-head!”

CHAPTER XXXIV.

DOMESTIC HYDROPATHY.

I FIND myself approaching the limits assigned to this work with a great mass of matter before me claiming admission, so that I am compelled both to condense and reject. Her life was in her work; and what she most desired was, that her work should be continued. It seemed to her a fitting work for women, who, from first to last, are our caretakers, providers, nurses, and who may well be our physicians, qualified as they are by more of the needed sympathy, insight, or intuition than men, and by more tenderness and patience. Add some intellectual acquirements to the moral-natural adaptation, and you have the model doctor—nurse and doctor in one.

In making my selection from my abundant materials, I have to consider use, and that this is, firstly, and above all, a handbook of health—one which may be “a present help in time of trouble.”

Health being the natural, normal condition of man, as of all organised beings, our first duty is to maintain that condition. Prevention is better than cure; and prevention of disease consists simply in maintaining a natural condition of health. It is only supplying and enjoying the necessities of life, and avoiding the causes of disease.

The conditions of health are—pure air to breathe, pure food to eat, pure water to drink, such clothing and shelter as our climate may demand, light, warmth, and such social and intellectual conditions and relations as supply the wants of our minds and hearts.

These conditions are the natural rights of every human being. Health has its individual, social, moral, political, and religious aspects and requirements. The perfection of the race must depend upon the culture and development of

its individual members. And this interdependence makes the necessity of social science. It is not enough to cure, or to make healthy and happy here and there an individual. Men and women are not as selfish as they sometimes seem. A large proportion of the members of a human society must feel for the miseries of others. The knowledge that there are miserable people all about us must mar the enjoyments of all but the most selfish and hardened of men.

As I am writing these pages, London and England have had a warning of what may come of disregarding the conditions of those about us. There are social diseases as well as individual ones. A hundred years ago the luxury of the rich and the sufferings of the poor produced the "reign of terror" in France. Human nature has not changed, and like causes produces like effects. Let us hope that a century of education, progress, enlightenment, will give us reform in place of revolution.

Pardon this reflection—which comes from the broken plate-glass windows of club-houses in Pall-Mall and St. James's Street, and looted shops over a larger area—a reminder of the slumbering forces of a badly-organised society. A nation may have fever or insanity like an individual. The conditions of health are the natural and best means both of prevention and cure. Universal education requires a corresponding social reformation.

When disease shows itself in the individual, we seek at once the means of cure. We fast and rest—that is, we give rest to our most important vital organs. A fever asks for water—its natural remedy. One deep draught may cure a mild attack. A thoroughly good bath may promote such action of the skin as to cleanse the whole body. The hot-air bath, the Turkish bath, the wet-sheet pack, the blanket-sweating pack, are all potent means of purification and cure. Fever makes thirst, which is nature's call for water. Taken into the stomach, it passes into the veins—cools and cleanses the blood, and comes out with all the bad matter it has dissolved in profuse perspirations. All water-cure consists of purifying processes.

Brain and nerves want rest, as well as purification. In all diseases of exhaustion, rest is the one condition of recuperation—rest, and the most perfect rest of body and mind in sleep—rest the stomach, and all the organs of nutrition, by a spare and simple diet of brown bread, milk, fruit. The “milk diet” of the old physicians showed good sense. Cure, in all feverish cases, comes of a quiet stomach and an active skin.

We want rest so that the central force of life—the vital force, which is in the germs of all living things—all vegetables and animals, may do its own work of reparation, of natural development, of cure. Reparation is as natural as growth. What we need most is that knowledge of nature which is the basis of faith or trust in her power to heal.

The *natural* condition of man is a long life of uninterrupted health and happiness. The only *natural death* is the painless wearing out of the system in old age. Premature deaths, pain, sickness, are all unnatural—the result of false habits and conditions. We have only to live according to the simple principles of nature, as we see birds and animals living in their wild and natural state, and we should never be sick more than they are. When we shut up animals, deprive them of air, water, and their proper food, they get sick the same as *we* do; and we have veterinary surgeons, cow doctors, etc., to cure them.

It is the same with us. Men living in a state of nature are strong and robust, and have few diseases; but with civilised modes of living, our pains and dangers are multiplied. We cook and season our food, so that we are tempted to gluttony; we eat the flesh and fat of animals that we have made diseased by our system of fattening; we feed on pork that is full of scrofula, for the very word scrofula signifies the disease of a hog; we are in the daily use of poisonous narcotics, as tea, coffee, tobacco, and spirituous liquors; and with all this we exhaust our systems by the debauchery excited by these stimulants of the passions. Is there any wonder that the world is so full of disease, supporting a host of doctors and quacks, who add to all this mischief and misery by dosing people with poisonous drugs?

All this is unnatural and fatal. The law of nature is the law of health. It is, that we should eat regularly and sufficiently of a pure and nutritious diet—that we should breathe a pure air, by having our dwellings, and especially our sleeping rooms, well ventilated—that we should keep open the pores of the skin by cleanliness, which cannot be preserved but by washing the whole body as often as once a-day—by having different under-clothes at night from what we wear in the day, and by changing both as often as they are in the slightest degree affected by the foul matter of the system continually discharged from the skin. Any person born with a decent constitution, by observing these principles, and living up to them, may be sure — accidents and the evil influence of others excepted — of living in health and happiness to a good old age.

The poet Crabbe, who in early life studied physic and did not like it, gives his opinion of the doctors and medical practice of his day in two stanzas. He says:—

“ But man, who knows no good unmixed and pure,
Oft finds a poison where he sought a cure ;
For grave deceivers lodge their labours here,
And cloud the science they pretend to clear.
Scourges for sin, the solemn tribe are sent,
Like fire and storms, they call us to repent.
But storms subside, and fires forget to rage :
These are the eternal scourges of the age !
'Tis not enough that each terrific hand
Spreads desolation round a guilty land ;
But, trained to ill, and hardened by its crimes,
Their pen, relentless, kills through future times.

“ Ye frigid tribe, on whom I wasted long
The tedious hours, and ne'er indulged in song ;
Ye first seducers of my easy heart,
Who promised knowledge ye could not impart ;
Ye dull deluders, truth's destructive foes ;
Ye sons of fiction, clad in stupid prose !
Ye treacherous leaders, who, yourselves in doubt,
Light up false fires, and send as far about—
Still may yon spider round your pages spin,
Subtile and slow, her emblematic gin !
Buried in dust, and lost in silence dwell ;
Most potent, grave, and reverend friends—farewell ! ”

The medical science and practice of two or three centuries ago were full of superstition and absurdity. That of our own day is not free from absurdities and contradictions.

Allopathy differs diametrically from Homœopathy, which Allopaths denounce as entirely fanciful and imaginary ; while Homœopaths equally denounce Allopathy as poisonous and homicidal ; and the pious people who believe in "the power of faith," and follow literally the scriptural injunction as to the "faith cure," are sent to prison for manslaughter.

What we have to seek, learn, and follow, is Nature's method of cure, which we may call the Hygienic System, and which is largely comprised in an enlightened Hydropathy. It is wonderfully simple. It is but to watch the operations of nature in man and animals, and give them what assistance we can. For example, when an overloaded stomach tries to relieve itself, we give tepid water and excite vomiting. We excite perspiration by the hot-air bath, or wet-sheet pack, or blanket-sweating pack, and so cleanse the whole body. We excite the healthful activity of the skin, with its myriad glands and pores—the vast network of arteries, veins, and nerves—and thereby reach, purify, and energise the centres of life ; while the animating principle—the Vital Force—the *Vis Medicatrix Naturæ* is forever working for health—struggling for cure.

Trust to this healing force or power—this principle of life, which always does the best it can—to heal a wound : to unite the fragments of a broken bone : to cure an abscess in the lungs : to cleanse the whole system of its poisons and its maladies.

To preserve health or to cure disease, we must rely upon this Vital Force, and economise it, and promote its healthful action in every way. Health and its restoration depend upon the economy of this force in every way. It must not be wasted or fooled away. It is by custom and habit wasted in eating too much food, and that which is of difficult digestion. Try to get at the exact quantity required. An ounce too much is not only useless, it is a waste of life, in its

digestion, assimilation, and either in its storing up or removal from the system. It is an ounce of mischief.

Some have a much larger stock of vitality—a greater inheritance of this Force of Life—than others; but in every case its careful, economical use is the height of worldly wisdom. It is a “talent” for whose use we are responsible.

I do not encourage patients in much walking. Every step takes a certain amount of force which can be used to better advantage in the purification and invigoration of the whole system. Muscularity is not for invalids or for brain-workers. A student or author had better ride than walk. A saunter in the open air promotes good breathing, and a short, vigorous walk may both store oxygen and promote circulation; but every invalid must avoid any approach to fatigue. He has other uses for his vitality.

And here is the great, the insurmountable difficulty in prescribing for the vast number of invalids, young men or women who have wasted life and cannot get rest. There is no greater want than places where persons suffering from overwork, or other causes of nervous exhaustion, can have absolute rest—the first and chief condition of cure. A month wisely spent in the mountains, or by the sea, would be a great blessing to thousands. Lacking these, there must still be rest, and this with plenty of free air, and all the sunshine one can get, is Nature’s best medicine.

Saving force is saving and prolonging life. Do not even read. I do not like to see a patient with a book. There is a certain expenditure of nerve-force in using eyes and brain, and even talking and listening may be tiresome. Full breathing—careful, voluntary expansion of the lungs—pays. It is good exercise. So is chest-pounding—lungs and liver, abdomen, and all the body, as far as one can reach, may be pounded with the fists several times a-day; with champooing, or the massage. One’s own strength, will-power, or magnetism, can do much in this way for the vital centres. When we cannot get help that is pleasant to us, self-help is much better than none.

Physical or muscular strength is not all that is needed. There is a magnetic or healing power quite interior to muscle. Persons of slight and even feeble frames may have strong and lasting vitality, or force of life. Mrs. Nichols was far from robust—she expended a large share of her vitality in her long struggle with hereditary disease—but she was able all her life to give strength and health to others. Brain and heart were full of a vital force, a healing magnetism, which strengthened and cured. Her “sympathetic” medicines are instinct with her fine and strong vitality.

The way to preserve health is to use it wisely, and avoid all waste of that vital force, in which is all power of development, birth, growth, purification, invigoration, restoration, and the recovery from all maladies.

As practice is better than theory, and example better than precept, I give here some interesting records of Mrs. Nichols’ practice, written in New York about thirty years ago, and published in our “Medical Miscellany.” The first case happens to be that of our own dear child, and her treatment in whooping cough :—

“WHOOPING COUGH.

“This disease, often so distressing in infancy, has been thought incurable by the doctors of every school. Even water-cure physicians, and those of no mean celebrity, have been content to support the strength of the patient with cold baths and bandages, to regulate the diet, and let the disease run its course.

“And that course may run from one to six months ; and the child may endure most frightful sufferings. Long fits of spasmodic coughing follow each other, the child turns purple in the face, the blood gushes from the nose and mouth, and, in some cases, death ends the agonising scene.

“We have changed all this. We have found that the water cure not only strengthens the patient and palliates the symptoms, but that it cuts short the disease. As the treatment of children has naturally fallen chiefly to my wife, to her belongs the honour of this important discovery, which is destined to be such a blessing to children and parents throughout the world.

“ Case after case of whooping cough has been cured under her care in from ten days to a fortnight. The last one is that of our own child, who was exposed to the disease and attacked by it when not quite three months old. At my request, Mrs. Nichols has written out the following particular account of this case, which every mother, I think, will find instructive :—

“ ‘ When my babe was about nine weeks old, she began to cough a little, especially in the night. As we often had children at our house with whooping cough, I feared she had taken it, though her cough was slight. I said, why should she have a cough at all? Still I hoped it was not whooping cough, as I had never had a case in so young a child, and I was fearful that I could not cure her as I had others.

“ ‘ We had noticed the cough about two weeks, when, on a Saturday, she coughed worse, and became very feverish, and through the day needed much care. At half-past one that night she whooped violently when coughing. I will here remark, that during the first month of her life she was bathed in water 70 deg. Fah.; the next month 65 deg.; and I had been bathing on the next month in water 60 deg. As soon as the whoop declared itself, and the fever came on, I dipped her in the plunge bath every morning, the natural temperature of the water.

“ ‘ Sunday, I plunged her in the morning; at mid-day, she had a full wet-sheet pack for two hours, but did not get as warm as I wished. I rubbed her warm, and she was bathed again before going to bed and rubbed much.

“ ‘ That night, at about half-past one, she began again to cough and whoop, and the cough continued by spells for an hour, as on the night before.

“ ‘ The next day’s treatment was the same, and the time of coughing at night a little later, and a little less severe. The fourth night, the paroxysm was at four o’clock in the morning, and somewhat less severe. The paroxysms continued to occur at about four o’clock in the morning, but grew less severe till the ninth morning, when she ceased to whoop. During the day all this time, the cough was very light. In two weeks she was well over the cough. During the two weeks that she had the cough and whooped, she did not gain or lose in flesh. She always remained in the pack two hours, unless she grew feverish and short of breath, and then I took her out, and bathed her if she had only been in an hour; this occurred twice. Her appetite was small, but she did not appear as restless as during the first two weeks.

“ All the water used about her was cold.

“ After her cough ceased, she appeared at times a little feverish ; and I put a wet bandage on her at each accession of fever, and it was always subdued very soon. Her health is now excellent.

“ The cure of whooping cough, measles, and other diseases which are exanthematous, has occupied much of my thought and practice. I consider whooping cough as strictly an eruptive disease, which is usually confined to the inner surface, or mucous membrane, of the lungs.

“ In cases where I could give several wet-sheet packs in a day, I have rapidly thrown off the disease by eruptions on the surface, and by perspiration and transpiration without eruption. I have cured the worst whooping cough I ever saw in one week by thorough packing.’

“ MEASLES.

“ One Sunday afternoon, a few weeks ago, an influential gentleman of this city, who has long known us, called and requested Mrs. Nichols to go with him a short distance to see a child, six months old, who was dying of measles. The physician had given it up that morning ; the friends were standing round waiting for it to die ; and there was no longer a gleam of hope, except what this gentleman, a friend of the family, felt in the miraculous possibilities of the water cure.

“ When Mrs. Nichols saw the babe, it was lying in a hot, close room, with a dozen people standing about it, just as the allopathic doctor had left it. A blister covered a large portion of the chest, but did not conceal the bites of the leeches that had preceded its application. The oppression of the lungs threatened momentary suffocation, and it was apparently so nearly gone, that a gentleman present took the father aside and protested against any application of the water cure, as an experiment utterly hopeless.

“ But while there is life there is hope, especially in children ; and though it seemed apparent to everybody that this child had not many minutes to live, it was resolved to make the effort to save him. The windows were opened, the room cooled and aired, and he was packed in a wet sheet. It did not seem possible that he could ever come out of it alive but the instant effect of the sheet was to allay the irritation of the lungs ; as the skin began to act, the eruption, which had disappeared, came to the surface, the breathing became easier, and the change was so rapid and decided, that the

most faithless went to the opposite extreme, and declared that he was saved.

"So it finally proved; but there was a long and severe struggle. After the first application, I was obliged to attend the child, and I saw him every few hours at first, day and night. The oppression of the lungs, and his consequent distress, were terrible; but there was never a single application of water that did not bring relief. It seemed to the mother like magic. 'Doctor,' she said, 'this child is better every time you look at it;' and such was probably the fact, for I never looked at it without making some application of water; and I have never felt in any case more exquisitely the luxury of doing good, nor appreciated more fully the beauty of a system which, whether it can cure or not, never fails to give relief, and which always affords it without the least injury.

"I need not give the details of the daily treatment in this case, which lasted fifteen days before the child was thoroughly cured of the complaint.

"The treatment was constant, and nothing else could have saved him. A few hours' neglect, or unfaithfulness, would have been fatal. The wet-sheet packs, of from one to two hours' duration, were repeated every few hours.

"When taken out of the pack, washed, and rubbed, a fresh bandage was put around the chest, and this was renewed as often as it became dry, or whenever the irritation, cough and oppression of the lungs were increased. The child was constantly wrapped in blankets, which were changed and aired every few hours. The head was cooled by wet cloths, and the feet warmed by hot flannels, bottles of hot water, etc. It had water to drink, which it took greedily every few minutes, and, after three or four days was allowed to have, once in three hours, a small quantity of its nurse's milk in the water, and when still better, to take the breast.

"Its recovery was regular, and as rapid as seemed possible with such a condition of disease; and all who saw the child in its extremity, consider its cure a miracle; but we have many such miracles in water cure.

"TYPHOID CONGESTIVE FEVER.

"Mr. —, aged 40, has been troubled with dyspepsia of long standing, spinal disease, and some urinary difficulties. He has taken incredible quantities of medicine, and tried every system, and almost every mode of quackery. Allopathy, Homœopathy, Chrono-Thermalism, and Thomsonian-

ism have each had their turn ; and he has spent hundreds of dollars in nostrums. Even the water cure, his last resort, produced but a slow and almost imperceptible improvement ; and after a trial of some months he was induced to change again : to eat a full and stimulating diet, and to submit to the application of caustic. This course produced a violent attack of fever, beginning with a heavy chill, pains in the back and head, a high fever, and a drenching perspiration, having the appearance of a violent attack of fever and ague.

“ I saw the patient in the sweating stage after the second access, and the first thing I did was to give him a dripping-sheet bath to check the perspiration. I then took him home. His pulse was 120, with a violent headache. Usually, packing in the wet sheet will cool the fever and check congestion, but in this case it was not sufficient. The dripping-sheet was tried, but proved but a temporary relief. I found that the congestion of the brain was becoming a dangerous symptom, as it was accompanied with great nervous irritation. The whole room seemed full of spectral visions, some terrible, but most of them grotesque. The headache was also distressing, and the fever was assuming a typhoid character.

“ Now here was a case in which an allopathic doctor would have bled, and leeches, and purged, and shaved the head, and blistered—a case to last a month, with a pretty doubtful issue. I knew what the patient had gone through, and what kind of constitution I had to work upon. I saw the insufficiency of the usual remedies, and the necessity of meeting the case by some course that should not tax the power of the patient, while it relieved the worst symptom of his disease. I therefore drew a bath of about ninety degrees, set him in it, and commenced rubbing his body and limbs, while I wet his head with cold water. After having actively rubbed him in this way for about half-an-hour, I poured a pail of cold water over him, rubbed him dry, and put him in bed. The change was wonderful ; his pulse was less than a hundred, with a more natural feeling ; his countenance was more cheerful ; the pain in his head was gone. When it returned again, I repeated the application, with the same success. Gradually the visions faded out, the pulse went down to the natural standard, and with a pack and sitz-bath daily, and constant bandaging, all his febrile symptoms disappeared in six days.

“ At first I gave him nothing but water, then for two or

three days he ate only grapes, to which were afterward added toasted wheatmeal bread, as his appetite increased. At the end of the week, this man was in better health, I think, than he has enjoyed for years.

"The point I note especially in this case is the magical efficacy of the tepid rubbing-bath in relieving congestive fevers. Cold applications do well in many cases, but in others, they are contra-indicated, and in such this seems to me the best treatment.

"SCROFULOUS OPHTHALMIA.

"A girl, ten years old, of a very scrofulous family, was brought to me with both eyes terribly inflamed, conjunctiva injected, and lids ulcerated. The inflammation, with small ulcers, extended to some distance around the eyes, and there was an abscess on the top of the head. In a system full of this poison, after a winter of close, heated rooms, bad diet, and inattention to cleanliness, the first warm weather of the spring had excited an action which had probably been determined to the eyes and head by the activity of her mind, and a habit of reading. I ought to mention that since the death of one of the children of this family of a scrofulous affection, the father has become interested in the water cure, and has caused the boys to be bathed. The result is that they are quite healthy; while the girls, who have not had this advantage, are much less so. But now, when one of them was so deplorably affected, the mother brought her to me, and has since followed my directions faithfully.

"I explained to the mother that this affection of the eyes and head was but a development or determination of a constitutional disease, and that no local treatment could be of much benefit—that it was now a good time to eradicate the disease, and begin to build up a healthy system for her child. I directed, therefore, that she should be thoroughly bathed every morning, packed in a wet sheet in mid-forenoon, and wear a wet bandage round her waist; her eyes to be bathed during the day, and covered with a wet compress at night; that her diet should be of the purest and simplest character, excluding flesh and grease; that she should be in a pure air night and day; and that she should take as much exercise as possible in the open air.

"Under this course of treatment her eyes became well, the ulcerations healed, her skin became clear and bright, and her whole appearance changed for the better. This child,

though deeply tainted with scrofula, will, if faithfully cared for, be restored to entire health."

The following observations, made so long ago by Mrs. Nichols, show how utterly disinterested—how completely philanthropic—was her advocacy of Water Cure and the Health Reform. She wished all whom she could influence and instruct to learn the laws of life, and, in case of need, to be their own physicians. Hence she advocated the

"FAMILY PRACTICE OF THE WATER CURE.

"It is supposed by vast numbers who are interested in water cure, that its benefits are confined to large and expensive establishments. This is a very deplorable mistake. There could scarcely be a more mischievous error. Of the millions of our people, how few could ever have the benefits of the water cure, if they were to be had only at what are called water-cure establishments!

"These have their uses, and for many cases of disease, and many people, are a great convenience; but it cannot be too soon impressed upon the public, that almost all the advantages and blessings of the water cure may be enjoyed at home, and that far cheaper, as a general thing, than any other system of medical treatment.

"Let us see what is absolutely required for the treatment. Air, and exercise, and proper food, can be had in one place as well as another—at least, they may be had in many places besides water-cure establishments. All the rest is water, which can be had wherever rain falls, springs bubble, or rivers run. Wherever a single pailful of cold water can be found, all the most important processes of the water cure can be enjoyed.

"To have a thorough bath, a gallon of water taken, with a sponge, or towel, or poured over the body in any way, is sufficient. 'Where there is a will there is a way.' Any tinman, any cooper, any carpenter, can make a sufficient bath. A piece of oil-cloth or indiarubber cloth will protect your carpets. To say that you cannot take a bath because you have not the conveniences, is a lazy and miserable excuse.

"Then there is the sitz-bath, a very important water-cure process. And what is a sitz-bath? Take a common wash-tub, fill it half-full of water, and sit down in it as you would in a chair, with your feet on the outside. There you sit

from ten minutes to half-an-hour. This is a most blessed remedy for constipation, as well as for diarrhoea and dysentery. It brings about regular action of the lower bowels, and so remedies each of these irregularities. The early and free use of the cold sitz-bath would save many a person from dying of the dysentery—a disease so difficult to control in its later stages.

“The wet bandage, and the heating and cooling compresses, can be used wherever there are towels and cold water to wring them out of.

“Even the wet-sheet pack—that great and important remedy of almost universal application—where can it not be given? With comfortables and blankets, a common sheet, and water enough to wet it, the pack is easily accomplished; and the bath to follow it may be given by the sponge, or by pouring, or still more conveniently by the dripping-sheet, which may be administered by anybody, anywhere.

“In short, there is scarcely a process of the water cure which cannot be given in any dwelling; and even the half-bath, the plunge-bath, and the douche might generally be managed with a little ingenuity, and at a slight expense; and when people have learned a little more of the principles and practices of water cure, every house in the country will have a regular bath-room as its first indispensable convenience.

“In New York, where the Croton comes into every house, and where most modern-built houses are furnished with baths, with hot and cold water, there is no sort of excuse for not taking the water cure.

“There are many cases which I should like to have under my eye constantly; but in the great majority this is impossible and needless. With suitable directions, almost every case might be successfully treated at home. Many of my best cures are made in this way, and at merely nominal expense to the patient, for I make a point of studying the economy of treatment in all cases. I have now patients under treatment at their homes for consumption, rheumatism, dyspepsia, chronic diarrhoea, gravel, disease of the heart, prolapsus uteri, etc., and there is not one who is not making most encouraging progress. Some of these are the most remarkable cases I have ever seen; and what is peculiarly gratifying to me is, that in several cases the circumstances of the patient are such that the expensive treatment of a water-cure establishment is out of the question.

“All this may be thought impolitic, but this must be no half-way reform. This gospel of health must be preached to the poor, and a few water-cure houses, though very convenient for those who can afford them, are not going to cure the whole world—and this is the true mission of water cure. It must be practised in the homes of the people, and adapted to their circumstances and conditions. We must ‘circulate the documents,’ and teach the people this ‘way of life.’ Every person who knows the benefits and blessings of the water cure, should be a missionary, and labour to convert others. We have a great and earnest work to do for humanity. I see no way in which a philanthropic man or woman can do the human race more real service than by spreading a knowledge of the water cure.”

This good work of teaching the Laws of Health, and facilitating the Home Practice of Water Cure, we continued in England, by the publication of “A Woman’s Work in Water Cure and Sanitary Education,” by Mrs. Nichols, and the English edition of my “Esoteric Anthropology,” which she, with perhaps some pardonable partiality, considered the best, because most useful medical work of which she had any knowledge.

It is, I may truly say, the result of an earnest endeavour to give the young of both sexes the information they need on the most important subjects.

CHAPTER XXXV.

THE HEALTH REFORM.

IF there were needed any facts to justify man and woman in taking the most earnest interest in Sanitary Reform, and the good work of improving the conditions of the lower millions of the people, we need not go beyond the statistics in our bills of mortality. The physical, moral, and intellectual conditions of the people of the United Kingdom are faithfully inscribed in these records. Ten years ago, I gave the following facts the largest circulation I could find for them, and ever since, or for the greater portion of my life, I have diligently laboured to awaken public attention to what seems to me the great central reform so urgently needed in the very centres of our most advanced and much boasted civilisation.

Here, then, is what I published in September, 1875, and have been repeating in substance, and with tiresome pertinacity, ever since—"fighting with Providence," some think—fighting for a higher and nobler human providence, and a more rapid progress of civilisation, and a broader humanity, as I look upon it. My paper was headed:—

"HEALTH THE BASIS OF INDIVIDUAL AND SOCIAL REFORM.

"The object of this paper is to awaken the attention of the people of the United Kingdom, and so far as I can reach them, of the English-speaking world, to the importance of health as the solid basis of all genuine reform and true progress in man and society. The great want of men and nations is health—the great waste is the waste of life.

"Three evils press heavily upon the people of all civilised nations, and upon none more heavily than upon the free and enlightened people of the United Kingdom. These evils are Ignorance, Poverty, and Disease. Each one is a cause of the others, and to cure one, all must be cured. Ignorance causes poverty and disease; Poverty causes ignorance and disease; Disease causes poverty and ignorance. This is

our Unholy Trinity, against which every good man and woman should wage unceasing war.

“Great masses of people are ignorant of the laws and conditions of health. In spite of sanitary legislation and the vast amount of money expended upon physicians and medicines, multitudes are suffering from easily preventable diseases; nearly half our children die in infancy; grown men and women do not live out half their days, and the bills of mortality are the sad records of needless sacrifices of human life, which future ages may compare with those of Ashantee and Dahomey.

“For there are districts in England and Ireland, where, even with the prevailing ignorance of the laws of health, the death-rate is no more than ten in one thousand per annum. There are even towns and portions of towns where it is but eleven in one thousand. What, then, are we to think of places in England where the death-rate rises to thirty and thirty-five in one thousand, while in all England and Wales the average is twenty-two in one thousand? When the death-rate is doubled, trebled, and more, who are responsible for the murder of so many innocent children—so many ignorant and helpless people, whom no one has instructed in the laws of health, nor helped into better conditions of life? Consider for a moment the meaning of such statistics of English mortality as are given from official sources in ‘Human Physiology,’ Part I. In English towns, where the average life of the gentry—the intelligent and well-to-do classes—is from 40 to 60 years, that of the working-classes—the ignorant and the poor—of the same towns, is from 15 to 25 years. Where the deaths of the children of the upper class under 5 years of age are 26 per cent., those of the lower class are 57 per cent. of the whole mortality. In certain towns, the infant mortality among the gentry is set down at 25 per cent., tradesmen 49 per cent., operatives 57 per cent. Consider also the number of cases of sickness for every death, and the loss, suffering, and sorrow of it all; and that the greater part of this is preventable by the simplest means, well known to every physiologist and physician.

“Let us consider for a moment what Health really is.

“‘Health is, to every organised being, the condition of perfect development; to every sentient being, the condition of happiness.

“‘Health in a human being is the perfection of bodily organisation, intellectual energy, and moral power; the

fullest expression of all the faculties acting together in perfect harmony; freedom from pain of body and discordance of mind; the element of beauty, energy, purity, holiness, happiness.

“‘When a man is perfect in his own nature, body and soul, perfect in their harmonious adaptation and action, and living in perfect harmony with nature, with his fellow-man, and with God, he may be said to be in a state of Health.’—*Esoteric Anthropology*.

“We can scarcely over-estimate the importance of health, or the means by which it may be preserved when it exists, or regained when lost. It is the life of life, and the condition of the highest usefulness and the greatest happiness. Most of the evils and miseries of life come from disease. The greater part of all immoralities and crimes are morbid irregularities. Cheerfulness, serenity, contentment, an even temper, a happy disposition, and alacrity in promoting the welfare of others, are the natural manifestations of health.

“The question of health is a much broader one than many persons imagine. It relates not only to birth, organisation, and training, but also to the production and supply of food, the choice of beverages, honesty in trade, quantity, quality, and fashion of clothing, the construction of dwellings, the drainage and cleanliness of towns, the protection of air and water from impurities, the nature of our recreations and amusements, modes of education, manners, customs, employments, and all the conditions of our physical, intellectual, and moral life. The health reform will increase not only the length of life, but the value of life. It will triple its length, and multiply far more its enjoyments. Can we urge such a reform too strongly—can we devote ourselves too earnestly to its promotion?

“The social state of multitudes of the people is as deplorable as their sanitary condition. The conditions of health are also the conditions of happiness. Men need to be instructed in the whole science of life. Their modes of living are as wasteful as they are comfortless. Great numbers live in wretched dwellings, in crowded quarters, in filth and ugliness, breathing bad air, working at unhealthy employments, eating unhealthy food, stupefying themselves with poisons, without proper recreations or enjoyments—living miserable lives, and becoming wretched victims of preventable disease and premature mortality. Every person of common intelligence knows that this is a true picture of the lives of millions—a picture whose dark shades can

scarcely be overdrawn. I do not wish to dwell upon it; I wish to do something to lighten its gloom and ameliorate its horrors. I wish to teach the people the Science of Human Life.

"The remedy for ignorance and all its evils is the diffusion of true, practical, useful knowledge—the knowledge of the nature of man and his relations to his fellow-creatures, and the earth and elements around him. The remedy for poverty is industry and economy—the intelligent production of wealth, and its equitable distribution. The remedies for disease and premature mortality are a knowledge of the laws of health, as shown in the Science of Physiology, and the means of living in the conditions of health, which must come from just laws and an enlightened political economy. Intelligence and honesty, virtue and religion made practical, will give men long and happy lives on the earth, and bring the answer to the prayer, and the fulfilment of the prophecy, 'THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.'

"This nation and the civilised world, we hope, is waking up to this question of health. It is very broad, very deep, very important. Perfect health would triple at least the power, the riches, the happiness of every nation in the world. It would double, perhaps triple, the average duration of life. It would remove the pain, anxiety, labours, expense, and all the terrors of disease; the distress of infant and all premature mortality, the privations and sufferings of widowhood and orphanhood, the awful waste and woe which are caused by disease and death all around us.

"Look at the economics of health—no doctors' bills, no medicines, no nurses, no hospitals. Look at the number of physicians, surgeons, medical men, chemists, hospitals, dispensaries, etc., in London, and all the towns in England, living on disease—living on the unsanitary conditions, habits, and vices of the people.

"We have shown how every person may pass through life from his cradle to his grave without sickness or pain—without doctors or drugs. All disease is unnatural and preventable. The only natural death is by the gradual decay of old age—a painless falling asleep—a calm and beautiful transition, when 'this mortal puts on immortality.'

"The Health Reform is the basis of all reforms, and includes every other. To promote it is therefore the most comprehensive philanthropy."

All mortality statistics tell the same story. Good condi-

tions, and good, that is simply natural, habits of living, give us health and long life—a low death-rate, as low in some cases as 8 in 1000 per annum; while bad, crowded, filthy conditions, and corresponding bad habits may carry the death-rate to 50, and even 75 per 1000. The place one lives in determines in a great degree how long one may live. Here, for example, are two places in Lancashire—Glendale and Salford. In Glendale, the death-rate of persons of all ages is 15 per 1000 per annum; in Salford, it is 27 per 1000. Of 1000 children born in Glendale, 79 die the first year; in Salford, 183. In Glendale, under five years, 30; in Salford, 93. In Glendale, 8 children in 1000 die under five years of age of infectious diseases; in Salford, 37. There are districts of London probably more healthy than Glendale, and others worse than Salford. The healthiest districts in England can be improved by better personal habits. Even the Glendale death-rate is one-third more than it need be.

It is the same with New York. Of 7000 deaths from one epidemic of cholera, 5000 were buried in the Roman Catholic Cemetery, chiefly Irish and German emigrants crowded in the “slums.” Of the nature and effect of these New York slums, let a New York official Report furnish the picture of one cluster of what are called “tenant houses” :—

“This mass of tenements comprises the rear half of an old wooden church, in which are forty families, with a population varying from 158 to 200; and, fronting on Mulberry Street, a pile of five-storey brick tenements, containing 37 families, and 202 persons. In this average population of 360 persons in the front and rear tenements together, there occurred during the past twelve months 27 deaths at home, besides several others that were buried from hospital wards. Counting only the dead that were buried from this pile of tenements, which covers an area of less than 7000 square feet, the rate of deaths to population living therein at the time is 75 per 1000.”

An expanded “Black Hole of Calcutta.”

Tender infants seem more dependent upon pure air, and

the ordinary conditions of health than adults. The poor innocents die of foul air, of mother's milk poisoned with gin or beer, of being overlaid by drunken mothers—too often of intentional neglect.

In Lancashire, full of manufacturing towns, with their crowded, poverty-stricken masses, there were, in 1870, 108,441 births, and of deaths of children under one year year old, 20,687.

The story of infant mortality in England and Wales is told in the following official statement for 1870, of—

DEATHS OF CHILDREN UNDER ONE YEAR.

Upper and Professional Classes, ...	80	per 1000
Healthy Districts, ...	103	„ „
England and Wales, ...	158	„ „
Lancashire, ...	190	„ „
Manchester, ...	213	„ „
Leicester, ...	242	„ „
Liverpool, ...	246	„ „

The infant mortality of Leicester and Liverpool was more than three times that of the upper and professional classes throughout the country.

But wealth and position are not necessary to a high degree of health and a low death-rate. In the returns of the Registrar-General in 1874, we find the curious record, that, in the parish of Harbottle, Northumberland, *not one child under five years old had died in twenty years!*

With satisfactory sanitary habits and conditions, there would be no infant mortality. Surely there are better solutions of the population question than an infant death-rate of 246 per 1000.

A popular French writer, Monsieur Figuiet, in his "*Day after Death*," asserts that the souls of all children who die under the age of twelve years, are immediately re-incarnated in the bodies of new-born infants, and so have another and, perhaps, successive opportunities of enjoying the benefits of life upon the Earth. Others, perhaps all Christians, believe that the souls of infants go at once to heaven; only, those who hold the doctrine of Baptismal Regeneration believe

that this is the destiny only of those who have been baptised. There can, however, be no doubt that a portion of the terrible infant mortality recorded in our annual returns is caused by the common belief, that an early death is an assurance of eternal happiness, or, at least, a happy escape from the hardships and miseries of life.

The work of philanthropists is to so improve the education and sanitary conditions of the whole population, that everything shall be done to make life really and in every way worth living. Our war is with poverty and ignorance. When these are removed, vice and crime, disease, misery, and premature mortality will disappear.

We worked together for this object through the thirty-five years of our united lives and labours, and I am—very imperfectly, I know, but with earnest good will—carrying out her wishes in this manual and memorial, in the hope that other benevolent and gifted women will see the beauty the usefulness, the dreadful necessity of such a work, shown in our hideous infant mortality, in the “Little Health of Women,” in the poverty, disease, vice, and crime that is all around us.

Surely here is work for all.

CHAPTER XXXVI.

HER LITERARY LIFE.

ONE of the earliest ambitions of this most devoted and industrious of women was to be an author—to find expression, a wide acceptance, and good results from her writings. With ideas of physical, intellectual, and moral improvement, she naturally used every means in her power to do the good she saw was so much needed. So, as related in her early autobiography, she taught herself to read writing, and then to write; and at an early age she began to write articles for local newspapers, and even for that most attractive New England journal of my early days, the *Boston Traveller*.

How she impressed some of those who knew her in her earlier years was described long ago by an author and poet of some distinction, Alonzo Lewis,* known as the “Lynn Bard;” and she had from an early period the appreciation and friendship of the best and most gifted men and women. She was the friend and correspondent, as well as relative,

* Mr. Lewis writes:—“Mrs. Gove Nichols—for by that appellation she prefers to be recognised, as under the first name she pursued her studies and attained her success, and under the other she enjoys happiness and extends her usefulness—has published several books. Her stories of ‘Uncle John,’ ‘Agnes Morris,’ and ‘Eros and Anteros, or the Two Loves,’ evince great powers of mind, and a facility in interesting and intelligent composition, which would alone entitle her to distinction. Her ‘Lectures to Ladies,’ published several years ago, have had an extensive sale, and have greatly conduced to the extension of knowledge among the better part of creation, on subjects intimately connected with their health and happiness. Her last work, recently published, is entitled ‘Experience in Water Cure,’ and may be regarded as her most valuable, because most practical, production. It is decidedly the best work on that interesting subject which has yet been published, and should be in every family, and especially in the hands of every female.

“Mrs. Gove Nichols merits and will receive exalted praise, as being the first woman of the age to throw off the thralldom of Conventionalism—to

of John Neal. She was the friend of Edgar Allan Poe, of N. P. Willis, of Horace Greeley, and other distinguished Americans; and among her papers I find letters from Charles Dickens, Charles Kingsley, John Ruskin, William and Mary Howitt, Charles Reade, and many others with whom in various ways she became more or less acquainted. These personal relations were generally the result of some literary engagements. She became acquainted with editors to whose periodicals she contributed; while many who read her writings wished to converse with her on the generally practical and useful matters on which she wrote.

Of course, like most writers, she wrote for money. It was a necessity of the early struggles of her life in New York, and equally so of our life in London, when at first our two pens were our only means of living. In New York she wrote for the popular weekly papers that would pay for her contributions, chiefly stories, which they specially required, which might be useful, but *must* be interesting. For example, here is a list of stories, all written under some *nom de plume*, with the papers in which they appeared, and the price paid for each. Stories written in odd hours, while giving lectures on health, and advising or administering hydropathic treatment to patients. The memorandum has no date, but it must have been written about 1847:—

"Poor Mrs. Dalton,"	(Bonner's <i>Ledger</i>)	\$10.00
"Never Despair,"	" "	10.00
"Violetta,"	(<i>Sunday Times</i>)	5.00
"Serpent in the Bouquet,"	(<i>Ledger</i>)	10.00
"The Dead Hand,"	" "	10.00
"The Doomed One,"	" "	10.00

burst the fetters of custom—to step out, in all the pride of genius, in all the true dignity of woman, to grasp a diploma from nature in the highest and most useful department of Art and Science, and to teach her sex and the world, that the sufferings of human nature may be lessened—that the sorrows of women may be lightened, and that females are competent to rank with the most intelligent and most successful in alleviating the physical and mental miseries of mankind. Of her it may truly be said of his unfound ideal of woman—'Many daughters have done virtuously, but thou excellest them all.'—LYNN BARD."

"The Angel of Mop Alley,"	(<i>Sunday Times</i>)	\$ 6.00
"Madaline's Crow,"	(<i>Ledger</i>)	10.00
"The Black Horse, Beelzebub,"	(<i>Mercury</i>)	5.00
"Our Bruno,"	(<i>Ledger</i>)	10.00
"Alia Braithwaite,"	"	10.00
"Pursuit of a Pretty Woman, or the Crim-		
son Shawl,"	"	10.00
"Shot!"	"	10.00
"The Model Maiden,"	"	10.00
"The Little Girl who did not take her		
own Part,"	"	10.00
"That Woman!"	(<i>Mercury</i>)	6.00
"Making Both Ends Meet," and "Violets,"	"	7.50
"Neptune, the Newfoundland,"	"	6.00
"The Old Maid,"	(<i>Ledger</i>)	10.00
"How we took in the <i>Ledger</i> ,"	"	10.00
"Rodden the Gambler,"	"	10.00
"Almost a Horsewhipping,"	(<i>Mercury</i>)	6.00
"Lost and Saved,"	"	6.00
"The Mystery of Iniquity,"	"	6.00

Three MS. pages more of this memorandum, showing, as I see by the cut margins, with cash entries, contained a similar record of work done and money earned.

The prices then given for literary work in America were much less than those usually paid in England, ten dollars being about two guineas—the whole amount paid for the above being 213 dollars 50 cents., or a little more than forty pounds.

But it was pleasant work—a recreation as good, perhaps, as going to balls or theatres.

Yet it is not always agreeable work to write short stories. A story expands; you want room for it; you want a volume to tell it as it should be told; and the publishers in England, for a long time now, catering for the circulating libraries, have demanded that every story should be in three volumes, and would seldom take less.

I find also on the same scrap of paper, that the *New York Leader* published the following papers of a series of "MEN OF MARK," with whom she had been personally acquainted:—Poe and Whittier, the poets; John Neal, publicist and lawyer; the naturalist, Audubon, and the two New England clergymen, Theodore Parker and William Ellery Channing.

In England, in our early London days, when I was buried in journalism and Encyclopædia, she wrote, "On the Mississippi," "Letters from the Unholy Land," etc., for *All the Year Round*; "My Mocking Bird," and other papers, for *Chambers'*; some literary criticism for the *Athenæum*, and articles for *Frazer's*. Literary work, like kissing, sometimes goes by favour, and it is probable that some sympathy for our condition as exiles had much to do with acceptance of work from both—though some editors had, perhaps, the added kindness to protest against the idea of any such consideration. For my part, I owed my introduction to the late Robert Chambers, author of "Vestiges," to the Howitts, and to him four years' work on *Chambers' Encyclopædia*, beginning "Fourier," and "Fourierism," "Greeley" and "Gulf Stream," and so on to Z; while half the matter of my "Forty Years of American Life" was first published in *Time* or *Once a Week*, by favour of their publishers and editors. It was during the Civil War, when there was more than usual interest in American matters, no doubt—but I am sure that much of whatever success we had was due in great part to a generous sympathy.

In 1854, Mrs. Nichols wrote an autobiographic novel of the usual size, and one which made a considerable sensation. It was denounced as unorthodox and demoralising in nearly a page of the *New York Times* by its editor, Mr. J. H. Raymond, partly, perhaps, because the author was a friend of his rival, Mr. Horace Greeley. *Norton's Literary Gazette* gave it two of its small-type quarto pages, from which I make a few extracts, which will give some idea of the book, and also of the criticism.

"The heroine says of herself:—'Owing to the ignorance of my mother, and her consequent evil-nursing and training, I was almost always ill—always on the verge of destruction, without quite losing my life. In childhood, neither my mind nor my body was suited to my station. I was weak; my mother was strong. She could form no idea of my frailty or feebleness. She had a mania against aristocracy. That a child of hers should, from any cause, be exempt from labour, and be reared like "the pampered

children of the higher classes," was to her the depth of degradation. With a democracy that would forever level downward, her bitterness towards all above her in talents or position can hardly be conceived. Poor mother !'

"The *personelle* of the heroine of this life-story is thus briefly summed up by herself :—'The ugly, sad-looking child is named Mary Lyndon. Poor Mary ! it is painful to look at her. She is clothed in a coarse, cotton frock, made in the ugliest fashion. Her flaxen hair is knotted in her neck, and combed straight over her forehead ; and she is so cross-eyed that her eyes look always in different directions. There is a timid and even fearful expression in her face, as if her spirit had strayed unwittingly from above, and had been lost, miserably lost, on the earth.'

"Like wine, however, she improves by age, for her portrait at sixteen is much more pleasing. 'My whilom ugly flaxen hair had deepened into a rich brown, and was very abundant. It was very long, and it curled in massive and most beautiful ringlets with the slightest possible care. I loved my hair. It was almost all the beauty I had, though I had outgrown my cross-eyes, or somehow they were cured of the squint which had made me very ugly during my childhood. My eyes were deep blue, bright and pretty but I was still a "plain girl," and to comb back my luxuriant curls straight over my forehead, and twist my hair in an immense knot in my neck, was a great sacrifice.'

"From these extracts it will be perceived that, like 'Jane Eyre,' this book is not dependent upon a handsome heroine for its chief charm ; and it is not improbable that 'Mary Lyndon' may achieve a success equal to that which attended Mrs. Nichols in her hazardous literary experiment. But what was lacking in personal attractions seems to have been abundantly supplied in the mental and moral charms which, according to her own showing, graced our heroine even in early years. Her pursuit of knowledge under difficulties was most exemplary, and her success most remunerating. Possessing talent of no ordinary character, and gifted with a mind susceptible of high cultivation, she has strewn throughout this book the evidences of severe but successful mental culture. With a soul seemingly attuned to heavenly harmonies—a spirit all on fire with the desire to accomplish good—and a heart overflowing with sympathy, love, and trust, Mary Lyndon presents herself in this, her autobiography, as being a living sacrifice upon the altar of conventionalisms, and a victim to customs which time and reason and religion have unitedly served to sanctify.

"We do not question her having learnt *by heart* the lessons of social adversity, nor, under the circumstances, can we condemn, though we must deplore, the moody misanthropy which, cloud-like, lowers over this literary landscape, otherwise so beautiful."

The novel gives an account of the influences which induced the heroine to marry her Quaker husband, whom she did not love; but the importunities of her friends, with his character for piety, induced her to make a promise which she felt bound to keep. She says:—

"He had nothing to recommend him but piety; he seemed thoroughly and devoutly pious. He spoke on no secular subject if he could avoid it. He sighed deeply and often. He had a pleasant home in an adjoining town, in the midst of a large and most respectable meeting of the Society of Friends. I was soon invited to visit some of his relatives in this meeting. I received much attention. I cannot go over the intermediate steps toward my engagement with this man. Wherever I went I met him. He was always attentively kind, and, to do him justice, not obtrusive. I was pious—not reasoning or thoughtful, in the true sense of either. Hervey was pious—an ultra pietist. Many a woman has been cheated into marriage because she thought a man holy; and of men this is equally true; and many have found to their sorrow that a large proportion of the Christian world has yet to learn the definition of holiness. A heart that constantly aspires after all that is pure and true—a mind that reverently receives all truthful teaching—and a life harmonised by love thus made wise, can alone know wholeness or holiness; and such life only is inspired by pure love—a love that is eternally amenable to the higher law, that it may be forever a fugitive from the lower law.

"My benevolence was mostly wrought upon by Hervey and his friends. They pleaded and besought me to marry him, and in a whirl of persuasions that literally made me dizzy, I consented to be engaged.

"I never can describe the horror I felt the night after I promised to marry this man. I felt that I did not, that I never could love him. I wondered at my weakness in suffering myself to be over-persuaded. I spent the night in prayers and tears, and awoke, after a few moments of troubled slumber, in the morning like one in the fire.

"After the lapse of years, my breath stops when I think

of what I then suffered. How much this human heart *can* bear, and yet not break! The days and hours after this hapless engagement seemed like months and years to me. At last I summoned courage to tell Hervey, that I believed this engagement was made to be repented of. I was answered by prayers and weeping, and a misery so real, apparently, that, full of the spirit of self-abnegation, I determined to be sacrificed. A dull and indescribable misery took possession of me, which had only one glimmer of relief—this was the hope that I might die before the time came for my marriage; such things had been, and might be again. My uncle and Hervey wrote to my parents, and I wrote, asking their consent; they consented.”

Later, Mary Lyndon wakes to a full sense of the horror of the step she was taking, but had not learned the proverb, “A bad promise is better broken than kept”—did, in short, what thousands of girls have done and are doing, yielded to the importunities of those around her, and promised to “love, honour, and obey” one whom she could neither love nor honour, nor for very long, even obey.

Here are her own reflections upon the saddest of all the mistakes a woman of heart and genius can make:—

“Thus in a few words I have told the sorrow, the struggle, the death, that I did not cease to die, and yet which continued living, and gnawing always, like ‘the worm that dieth not,’ for ten interminable years. For the first year, each hour seemed an eternity of misery. And when I reflect that on this sunny day of our Lord, 1854, thousands are bound by law and custom, and their own fearful weakness, in just such a moral paralysis, I ask, Why do not the stones in the streets cry out against such death-dealing with ‘the life that now is, and which is to be’—‘*which is to be*’? Alas! why is not annihilation among the gifts which, though Heaven cannot grant, the infernal world could not refuse? How gladly I would have parted the dark waters of the deep river on whose banks I often stood, and have hushed my heart’s wild beatings to the rolling flood, but for that ‘which is to be!’”

The reviewer says, in conclusion:—

“We cannot sympathise with the social and theological views of the authoress of ‘Mary Lyndon,’ nor with the

morbid feelings so frequently displayed in these pages. Still, the volume is a powerful production, and will create an excitement in literary circles. As to its literary merits, it is worthy of commendation, but we regret to think the book may become the channel of a widely-extending evil influence, by reason of the extreme and loose positions assumed and maintained by its writer, especially in reference to the sacredness of marriage and religious truth."

As to religious truth—it seems to me better, and more "scriptural" for that matter, to judge from the life and work of a woman of her orthodoxy, than from her creed. That life, in the thirty-six years I knew her—was full of practical religion—a life of deep faith, earnest hope, and abundant charity. No doubt she wanted marriage to be really sacred, and she exercised the common right of adopting what she was able to receive as religious truth.

I had quite forgotten her novel of "Eros and Anteros," until reminded of it by the Bard of Lynn, and cannot now recall anything distinctive; only the impression that we read it together—that is, she read it to me, as it was written, and that I thought it more poetical, more true to the poetry of sentimental love, than any work I had seen of novelist or poet; but many years have gone—much work has been done. I doubt not that it was worthy of its author, and I have no doubt that I secretly took credit for bearing some part in its inspiration.

In London, in 1864, Mrs. Nichols wrote, and had published, through Messrs. Saunders, Ottley & Co., a novel, in one volume, entitled "Uncle Angus," which a reviewer says should have been entitled "*The Adventures of Four Old Women, a Newspaper, and a Squirrel*," but admits that "it is interesting, very much so." It may probably still be found at the larger libraries.

The fault of all her stories, from the literary and publishing point of view, is that they were written for a purpose. As a rule, no publisher will touch such a novel, if he knows it, unless the author has already made a reputation and gained a public ready to order from a circulating library any book he may write. A novel must amuse and

interest everybody, which a partizan, a pious or a philanthropic *purpose* will not. In novels people want human nature, human life, human love; and, as a rule, with rare exceptions, they do not want preaching, lecturing, or direct teaching on any subject whatever. With the aid of a political party, and a great movement for freedom, Harriet Martineau found it possible to publish a series of stories on political economy; but I cannot see that they are read now, while stories written simply to amuse live on for ages. With all her power and charm as a writer Mrs. Nichols was too much in earnest as an advocate of physical and moral reformation, not to spoil her general acceptance and popularity. She probably could not abstract herself from what was the staple of her thoughts and feelings. All her novels were sanitary, and the element of health entered into most of her shorter stories.

And the wonder is how, with her other interests and avocations, she could find time for purely literary work. In the later years of her life her correspondence grew very large. She had letters of consultation, not only from the three kingdoms, but from America, India, South Africa. She had an active correspondence with friends or patients or both in France, Germany, Russia, the United States, Canada,—and the mere quantity of this work was very great. Much of this was done through five years of blindness, by dictation; as also, at last, when laid up, and often suffering from the accident and disease which ended her laborious and useful life.

“JERRY” is a novel of American Life, still in print, but burdened with an earnest sanitary purpose, yet even the *Saturday Review* admitted that it was “a perfect mine of original character.”

CHAPTER XXXVII.

WAS SHE A POET?

IT is a question for the reader to answer. Strong emotion seeks strong rhythmic expression. Under religious excitement, prayer and exhortation become measured and in a rude way musical, as I have heard in younger days among Methodists, Baptists, and as used to be heard among Quakers. With the Shakers emotion carries them a few steps farther to the dance—and dancing, of some sort, seems to have been an act of divine worship in the Temple of Solomon. David not only composed and sang the loftiest psalms of praise, “making melody in his heart unto the Lord,” but even he, “sweet singer of Israel,” danced before the Ark. EDWIN ARNOLD has given us the poetry of the far East in his “Light of Asia,” and the followers of Columbus found abundant poetry in the eloquence of the savages of North America.

Claiming descent from the Highlands of Scotland, land of Bards and Second Sight, the MARY NEAL, who did me the honour to become MARY NICHOLS, when the spirit moved her, wrote in measure and rhyme. I give some specimens of her verse—leaving others to judge if it be worthy of the name of poetry—poetry, which is one of the things in which we do not make progress—poetry at its best “in the Beginning,” when “the morning stars sang together, and all the Sons of God shouted for joy;” poetry which has not visibly improved in the lapse of time from Job and Homer, to Swinburne and Tennyson.

No; we telegraph and telephone; we light our ships and drive our railway trains with electricity, but in three thousand years we have made no progress in Architecture, in Sculpture, or in Poetry.

I think Mrs. NICHOLS was, in a modest way, a poet. Thoughts came to her in measured rhymes—spontaneous as

flowers—when she was just waking from sleep, perhaps, as if it were part of a dream, as they did to her youngest child, our daughter, whose life was a poem, and to whom very pretty verses came, almost to the day of her death in her dreams—“like mother—like child.” Most of our gifts and graces are hereditary—the strongest motive we can have to make our lives ideally healthful and beautiful.

I cannot give the following verses in the order of time, since few are dated, but leave the dates attached where I find them.

THE ROSE AND THE RAY.

A rose-bud stole a ray of light,
A loving, ruby ray,
And hid it in her heart all night,
For she dearly loved the Day.

The Day asked perfume for the ray,
By all the laws above ;
She blushed, a thief, in every leaf,
And thus betrayed her Love.

And now she drinks the radiant light,
And sheds her fragrance forth ;
So Love for Love makes beauty bright,
And pours out odorous worth.

—:o:—

MY WORK IS DONE.

I watch the billowy shadows fly
Along the golden corn,
And, bathed in sacred sunlight, lie
Among the flowers at morn.
When twilight's soft and silver veil
Is floating o'er the world,
And sunset's flaming glories trail,
Like banners bright unfurled,
I rest, a weary, loving one ;
The task is o'er—my work is done.

I wrought in pain, I wrought in fire,
Beneath the curse and ban
Of folly, and the fouling mire
Of dark, mistaken man.
I've sown broadcast, white-winged seeds
Of Heaven's own fruit and flowers ;
The living germs of mighty deeds,
To bless quick coming hours ;
I rest in love, and not alone,
For angels breathe,—thy work is done.

And now the smallest flower that blooms,
The lightest clouds that float,

And diamond crested wave, that foams
 Against the swan-like boat,
 The purple eve, the glowing noon,
 The silence of deep shade,
 Thy pearly light, O gentle Moon !
 All ye my peace have made :
 I rest in all of beauty known,
 For God is just—my work is done.

No more I see the full heaped tomb
 From Battle's deadly clash ;
 No more men meet their day of doom
 Mid sword and cannon's flash ;
 But music rolls divinest floods
 O'er Earth, an Eden clime,
 O'er fragrant fields, and balmy woods,
 An Earth without a crime !
 No more I struggle to atone ;
 Love keeps all law—my work is done.

—:o:—

THE POET.

O, poet ! with high throbbing heart,
 Though poor, and lorn, and lowly born,
 The same, the very same thou art,
 As kingly purple thou hadst worn.
 Though cradled by no kindness, love, or care,
 Thou hast thy wealth of prophecy and prayer.

A heart that never can grow old
 Hath found its shrine within thy breast,
 And richer than all gems and gold,
 Thine earnest prayer of love and rest.
 All beauty is thy blessing and thy right,
 To thee our Father said, "Let there be light."

For thee a heavenly sun doth shine,
 And softest daylight bless the hours ;
 For thee the stars are all divine,
 And angels' kisses are the flowers.
 Earth is the home of love, or is to be,
 Thy prophet soul hath made a heaven for thee.

And thou canst see a life divine,
 An epic in the human soul,
 And thoughts and deeds of glory shine
 As on a heaven-emblazoned scroll ;
 And hate and pain are conquered, and the tomb,
 And men are gods by an immortal doom.

But dost thou always walk in light,
 O heart of sweet prophetic grace ?
 Does never darkest pall of night
 Fall o'er thee in a fiend's embrace,
 And flaming on the darkness, dost thou trace
 The want and woe of our accursed race ?

Thou hast two lives, O poet heart !
 The hallowed soul, with glory fraught,
 The prophecy, that all apart,
 A holy life and hope hath taught ;
 A world without the bitter blight of fears,
 And time redeemed, and unbaptised with tears.

And thou hast earth life, like the worm
 That crawls in weakness on its way ;
 A sightless eye, a step infirm,
 May be thy heritage in clay.
 Thine other world of beauty gods have won,
 And there the palest star doth burn a sun.

In chains thou may'st have worn the track,
 Within a dungeon's narrow bound,
 Where darkness alternates the rack,
 And fetters thy torn limbs have bound ;
 Thy love a tyrant's scorn, thy truth a lie,
 And yet the precious boon denied—to die.

O poet heart ! that will not break,
 Though life and love be one long pain,
 Thou still thy harp of love dost take,
 And breathe of heaven in every strain ;
 The song of triumph swells within thy breast,
 And angels soothe thine anguish into rest.

The light hath shone through many seers,
 O'er darkened ways, and devious tracks,
 And backward through the centuries' years,
 Lie broken crosses, chains, and racks ;
 But now the purest of the holy born
 Are gibbeted in human hate and scorn.

And still our Father's answered prayer
 Is blessing hearts, and brightening earth ;
 Still prophet-poets nobly dare
 To give their thought of beauty birth,
 And consecrate the will to truth of heaven,
 As freely as the holy truth is given.

A thousand folded wings of night
 Are spreading in our human heart,
 They bear us upward to the light,
 From night, and sin, and death apart ;
 A blissful power is given, to do and dare,
 Our Father's power of prophecy and prayer.

—:o:—

TO ———

Maiden, with thy priceless wealth,
 Soul of love, and heart of health,
 Evil comes to thee by stealth !
 God is speaking to thee, maiden,
 In thy heart's most holy Aiden,
 Every breath of morn is laden,
 With His word to thee, O maiden !

Keep the freedom born above,
 Be thy heart a chainless dove,
 Resting in the arc of love.

Sorrow every soul is paining,
 Death o'er all the earth is reigning,
 Hate and love our life enchaining,
 Many souls with sorrow paining.

Be thou maiden true as truth,
 In thy sacred, stainless youth,
 Bring not o'er thee falsehood's ruth.
 O be thou the bride of heaven,
 Let the chains of earth be riven,
 And the Law of Love be given,
 All the hours to thee from Heaven.

Live from God as tree, or flower,
 In the sunshine, dew and shower,
 All of good thy glorious dower.
 Not the gathered rose of morning,
 That the noontide may be scorning,
 Withered soon, it falls a warning,
 Sweet, but withered rose of morning.

All the angels plead with thee,
 That thou keep thy spirit free,
 Beautiful eternally.
 Love will then be ever brightening,
 Every care and labour lightening,
 Every joy and blessing heightening,
 Duty's path for ever brightening.

Holy, holy prayer of love,
 Breathing from the heaven above,
 To my beauteous silver dove.
 Through thy heart that love is stealing,
 All the will of Love revealing,
 And the Bride of Heaven sealing,
 Through thy heart sweet music stealing.

—:o:—

WOMAN'S MISSION.

The holy art of woman's heart,
 Is guiding man above,
 The sacred might of many a right,
 Is hidden in her love.

She teaches Truth to fervent youth,
 Chaste love, not base desire.
 The lightning spark along the dark
 Shall set our age on fire.

And beacon lights, on all our heights,
 Shall burn to guide us well;
 We'll count the cost of loved and lost,
 And conquer death and hell.

—:o:—

A CRY FROM THE DARKNESS.

O, for a day of rest ! an age of sweet content,
 Where beauty is the jewelled crown
 Of honeyed effort, like the bees', of hours all wisely spent !

O for the Faith that lives and forms itself in deeds,
 That dries the bitter tear, and binds the heart that bleeds !
 I am weary of the crutch of kindness,
 And the pale taper of the dim-eyed past,
 Weary of priest and prophet in their blindness,
 Who give to want from want more vast,
 Who cry, the night is eldest born,
 And by that primal right holds sway ;
 The eve and then the morn,
 The night and then the light—were the first day.
 Well, be it so, but why deny the morn,
 Because the night of death was eldest born ?
 O for the dawn, the ever-during dawn,
 When night and pain and crime, and time are gone !
 O for the Faith that is the Tree of Life, without the flaming sword !
 O for the Day, the Truth, the Way, the EVER LIVING WORD !

—:o:—

WOMAN'S DEVOTION.

Yon star that trembles where the sun
 Went down with crimson death,
 Veils with its light a world unknown—
 So Heaven lies hid in Faith.

Hid, and revealed by fitful ray,
 As we toil on towards rest,
 Through starlit night to nightless day,
 That shines beyond the west.

O night and pain ! O woe and crime !
 And "garments rolled in blood,"
 Dread riches of the hell called time,
 Dread shadow of our God !

He died, He dies, the undying love,
 In Mary's Son, the crucified,
 He dies in all our daily life,
 By human greed and hate denied.

And woman sorrows at the Tomb,
 Beholding not her risen Lord ;
 The curse of death is in her womb,
 And angel's *Hail!* is all unheard.

One woman, soul immaculate,
 Hath wholly loved the sovereign good,
 Her lily life inviolate,
 Hath borne divinest flesh and blood.

Still woman lingers at the Tomb,
 Unmindful of the living Word,
 Again the shriven Magdalene,
 May first behold her risen Lord.

The last of her verses here given must be the song of
 praise on the recovery of her sight, after five years of
 increasing and, at last, total blindness:—

THANKSGIVING.

Inscribed, with affectionate regard, to Charles Bell Taylor, Esq , M.D.,
Hon. Surgeon to the Eye Infirmary, Nottingham.

Who prays, can never pray in vain ;
The light hath reached my darken'd brain :
Sunrise is over hill and plain ;
Gone is my night of prayer and pain ;
Thank God for bliss of light again.

I see the green and growing grain—
Man's life when autumn comes again ;
I see the ship upon the main,
Her silver sails without a stain :
Thank God for bliss of light again.

I see the flowers in hedge and lane ;
The sheen of dew, and drops of rain ;
Dear grass, white lambs along the plain,
Pink apple bloom, and golden chain :
Thank God for bliss of light again.

I see the fog adown the plain,
The smoke of cot and railway train,
The river like a silver vein,
Blue heavens, green earth, most lovely twain :
Thank God for bliss of light again.

With soul-full rapture I regain
Sight of the blue ethereal plain,
Where queenly night with jewelled train,
Vies with the day's imperial reign :
Thank God for bliss of light again.

I look, and do not look in vain—
I see, beyond the summer rain,
God's bow set in the heavens again,
Lovelier than music's sweet refrain :
Thank God for bliss of light again.

With throb of heart, and thrill of brain,
I see my darling ones again :
None know my joy without my pain :
Thank God for bliss of light again ;
Thank God for light, and night and pain.

Aldwyn Tower, Malvern, May, 1875.

MARY S. GOVE NICHOLS.

CHAPTER XXXVIII.

SOME PARTING WORDS.

I COME to my final chapter of this "labour of love" with the feeling that I have done scant justice to both the life and work of the loving companion and fellow-labourer through so many years. What I wished most to do was to make this volume, first, what *she* wished it to be—A HANDBOOK OF HEALTH. My next object has been to give a true idea of her character, and her earnest desire to be useful to all, and especially to women—the mothers, the educators, the formers of the race.

My estimate of her must necessarily be partial, and therefore I have wished to give some testimony in the letters received when the account of her death was published in the *Herald of Health*; but they would make a volume of themselves. I give, therefore, but one, written by a lady who had been her patient, who became her friend, who was one of the little group that gathered around her humble grave in Kensal Green and laid upon it a wreath of white and fragrant flowers,—who has, as far as her own cares would permit, "done what she could" with rare intelligence, and a sympathy which deserves my affectionate gratitude, to help me in my more than doubled work. She writes as follows:—

"With what vividness do I recall the impression she made upon me when I saw her for the first time in the February of '83! After reading her 'Woman's Work in Water Cure,' a great wish possessed me to see and know its writer; and having made an appointment for noon one day, I drove to Earl's Court, taking with me my little girl of three, whose troublesome skin affection since her birth, I was earnestly hoping Mrs. Nichols could alleviate, if not cure.

"We were taken upstairs at once to her room on the first floor—a bright airy room facing the south, in which a fire blazed cheerily, and the wintry sun shone redly in upon some gay plumaged little birds, singing loudly as we entered.

"Before a large bay window, upon a red couch, covered with warm quilts, and propped up against pillows, lay the form of her who has since become the central figure in my temple of veneration; and as I write this nearly two years after that bodily presence passed from sight, I can still see her as I saw her then. Her face was very thin and pale, but her brow was unwrinkled; her mouth not small, but with firm generous lips; a pointed chin and a slightly aquiline finely-formed nose; but the eyes to which the face owed its beauty are not so easy to describe. They were grey as to colour, large as to size, and deep set beneath the straight and thoughtful brows. The soul that looked out of them, and found its expression in their clear depths, and its response in the heart that warmed to their kind gaze, answered to their look of enquiry, melted to their sympathy, and responded in involuntary recognition of their goodness and truth, was a soul at once tender and strong and pitying, though so brave withal. Truly *her* eyes were the 'windows of her soul,' and just as my words fall short of any likeness of the one, so must they fail in any effort to portray the other.

"In a gentle voice she called us to her side. The maid, who had evidently been rubbing the injured limb, gave us seats where she indicated in the full light, facing the window, and withdrew.

"The quality of her voice as she welcomed us was very clear and penetrating, which her distinct and careful enunciation rendered the more marked—every syllable having its due weight and significance, while the wonderful eyes seemed to approve and emphasise in just proportion.

"In spite of the usual shyness of young children with strangers, and the certain amount of awe which sickness or invalidism inspires in them, my little girl after the first few moments was so attracted as to clamber upon the couch, where, under pretext of showing her the contents of her own hand-made work case, Mrs. N. examined the little hands and feet, and pronounced upon the complaint, and gave her advice for its successful treatment. . . .

"On our leaving, she blew a small gold whistle, which hung by a chain about her neck, which my child must needs examine, to Mrs. N's. smiling amusement.

‘On the many occasions of my later visits, she was ever the same, always listening earnestly to my accounts of my health, and giving me advice, but often very busy with many letters upon her couch, which she answered in what must have been a painfully cramped position, holding a thin book or pad in one hand, and the busy pen in the other; and this for an hour at a time without change of position—for the least movement was painful to the fractured limb. No letters were neglected. Well do I remember day after day, later, when ill and staying with her for treatment, seeing the hall table covered with letters, sometimes *twice* a day, all addressed with violet ink in the familiar hand; and my own surprise on hearing that many of these had been written in the night, when, sleepless and suffering, she would have her gas lighted, and, supported by pillows, try, in the alleviation of others’ pain, to forget her own.

“How glad I have always felt that it was given to me to see so much of her during those last two months of her life. When for six weeks a patient in her house, I paid a daily visit to her room, finding her invariably bright and cheerful—ready to encourage me, if at all despondent, to congratulate me when hopeful, to chat with me if enquiring; and many were the subjects upon which, were I in this last-named mood, and she able to afford the time, she would talk in her own intelligent, pleasant way—Vegetarianism, Social Reform, Spiritualism, Health, etc. I recollect carrying my dachshund up to her one day, when great was her delight. She had the little dog upon her couch, asked me about his breed, which was new to her; and commissioned me to procure a puppy of the kind, if possible, cautioning me against undue expense, however, with a meaning smile, saying, ‘My money must be for my poor patients, not puppies!’

“Ah, and it truly was; not money only, but time and interest, up to the very last hour of her conscious life. Not till the frame became so weakened that it could not be moved in bed, not till the hands grew too nerveless to hold even a pencil, did she resign her beloved work. She was indeed ‘faithful unto death’; and we know she is crowned with life—life unfading, untiring—life immortal, which is more than ever consecrated to God and His Humanity!

“Her last care in this world was for a poor woman, in whose behalf the last words she ever penned were written, begging my help for her, and for whom she further sought to enlist my sympathy when I bade her farewell!

"May God help and comfort us all. You, who have lost such a wife; and us, who miss such a friend!"

I give this—the longest, perhaps the tenderest, letter I have received—for its graphic description of the patient labours of those last days, and must with regret forego the pleasure of giving many more, all most tender of her memory, and most kindly sympathetic to me. Dr. Charles Bell Taylor, of Nottingham, who restored her to perfect sight, after years of blindness, wrote:—

"I cannot tell you how shocked and grieved I was to hear of your sad and irreparable loss. Mrs. Nichols was one of the best women I ever knew, and I shall always remember most gratefully the many kindnesses I received at her hands."

Never a woman of fashion or society, gifted only with moral and intellectual beauty, she had many appreciating friends. Among her correspondence I find letters of some of the most widely known and highly honoured men of our times—John Neal, Horace Greeley, N. P. Willis, W. E. Channing, and other more or less known Americans; and here in Europe, of Thomas Carlyle, John Ruskin, Charles Dickens, Charles Kingsley, Charles Reade, Le Comte de Montalembert, whom she met in Paris, Canon Warmoll, and many others. With some of these her acquaintance and correspondence was voluminous, intimate, and confidential.

Among our kindest and most helpful friends in our first years in London, dependent upon literary work, were His Eminence Cardinal Wiseman, to whom we brought letters of introduction from an old friend and fellow-student of his in New-York; Dr. Garth Wilkinson, and his brother William; William and Mary Howitt, and their daughter, artist and poet, Mrs. Watts; William White, author of a life of Swedenborg, etc.; Robert Chambers, Edward Walford, and Edmund Yates.

On the whole, I think we had, and have, much to be thankful for as to the character and success of our work in England. From the beginning we found friends and work, and the means of doing good. My books, "Forty Years of

American Life," "Human Physiology the Basis of Sanitary and Social Science," "Esoteric Anthropology," "Social Life," etc., have had all the appreciation and praise that I could desire. "A Woman's Work in Water Cure" and the contributions of Mrs. Nichols to the *Herald of Health*, made her known to many thousands.

I trust that this Manual and Memorial will make her yet more widely known, and pass down much of the good she has done, and is doing, to the future generations of those who will "RISE UP AND CALL HER BLESSED."

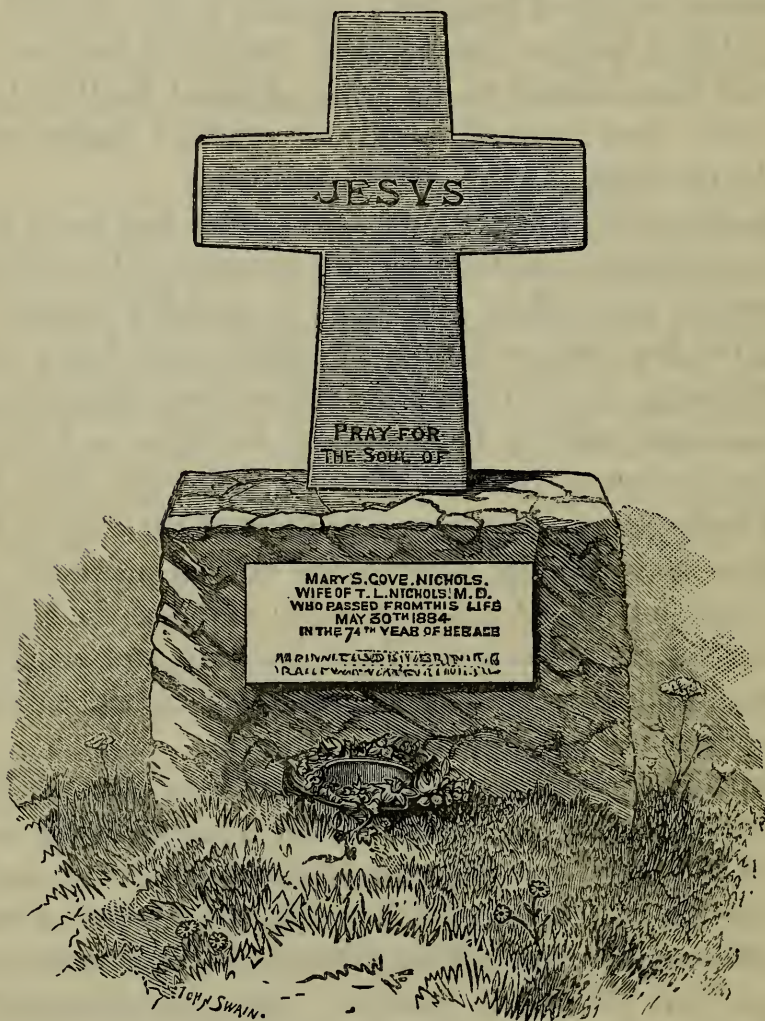
Another source of happiness remains to be recorded, and I have left it for the last, perhaps because it has less than most of this volume to do with physical health, though more with that peace of mind and spiritual health, which may be the basis of all genuine well-being.

The daughter, ELMA MARY GOVE, who had been taken from her mother, and then legally restored to her, grew up a beautiful and gifted girl, with so decided a taste and talent for Art, that, at the age of eighteen, she had a studio on Broadway, New York. She followed us to England, and, after a short visit in London, went to Paris, and later to Dresden for better facilities of study than were then to be found in England. The crayon portrait of her mother, from which is engraved the frontispiece of this memorial, will show that she did not study in vain; and had she failed in Art, her letters to us from Paris, Dresden, and later from Florence, Rome, and Venice, showed that she had inherited much of her mother's talent for literature.

Returning to England in 1869, she came to us at Malvern, and "met her fate" in the person of Thomas Letchworth, Esq., of Aspley Guise, Woburn, Bedfordshire, who, visiting Malvern for health, brought Mrs. Nichols a letter of introduction from Mrs. Anna Mary Howitt-Watts, who had once been an "Art Student in Munich." They were married at Malvern, and Mrs. Nichols' life became the richer in a son-in-law, whom she ever deeply respected and loved, and two beautiful grandchildren, full of every promise that can make the happiness of their parents.

We spent many happy days in visiting them at their pretty residence at Bournemouth. When the long-dreaded parting came, they were on the Continent; and now as I write these lines in a cold London fog, they are enjoying bright skies and sunshine by the blue Mediterranean.

They could not assist in laying the poor deserted body in its last resting-place; but they provided a modest, fitting monument, designed by her friend of many years, the late Very Rev. Canon Warmoll, of Bedford, who soon followed her.



Requiescat in Pace!

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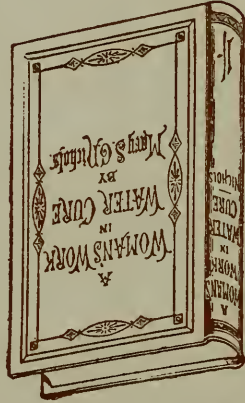
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